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THE MISSIONARY STATUS IN TURKEY.

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The political aspects of the grave internal commotions which have prevailed in the Asiatic portion of the Turkish Empire for a year and a half are easily recalled and have commanded wide attention. The fearful massacre and outrage of August and September, 1895, have been far outdone and almost forgotten in the wild, swift march of robbery, arson, and massacre throughout the six eastern provinces, from the Black Sea down through the Valley of the Euphrates and westward to the Mediterranean, during the last three months. Constantinople has been the scene of active and varied diplomatic discussion; the Sultan has made sudden and frequent changes in his Cabinet, has greatly increased the armed force of the empire, and has well-nigh exhausted his credit at home and abroad. The whole area of Asiatic Turkey, and especially its eastern portion, has heaved and fermented, as if a radical revolution were in swift execution. The Armenian question held a notable place in the Queen's speech at the recent opening of Parliament; it was equally conspicuous in the President's message at the opening of Congress. No topic has been more prominent in the news of the day or in elaborate magazine articles, in England and in America, than the new phases of this Eastern question.

All this agitation has an indirect but important bearing upon the missionary work established in Turkey, and gives a special interest to the present consideration of this work. The fields swept by massacre and pillage are among the most important occupied by our missionary enterprise. The people especially attacked and crushed by these repeated disasters are of that very nation, the Armenians, in whose behalf this missionary effort has especially been made. In the ruin that has overtaken scores of cities and hundreds of villages, schools and churches connected with our mission, and a vital part of the enterprise, have gone down along with the homes of the people around them. If it had been the intention of those who directed these attacks to break up the missionary work in

Turkey and to make its further prosecution difficult or impossible, the blow could scarcely have been aimed with greater effect. The dimensions of this work, the length of time during which it has been carried on, the eminence of the men and women engaged in it, and the results already attained would of themselves, at any time, command general attention. Set against the background of massacre and cruel suffering which fill the land, the dark and wayward course of diplomacy in the capital, and the concentrated attention of Europe and the civilized world, they assume a new character and attract an almost world-wide interest.

But we hasten, in the first place, to say that this missionary work has no direct and intended relation to the political affairs of Turkey. The missionaries of the American Board in Turkey have always been sent out under explicit instructions to abstain from all political activity, from all connection with political movements; and they have faithfully observed those instructions from the first to this day. They act in loyalty to the existing government, they inculcate loyalty thereto upon all who come under their influence in church or school; and the Turkish Government has had no truer friends in all its dominions these seventy years than the missionaries of the American Board. They are to a man enthusiastic lovers of their native land, and intelligent admirers of its government; they have doubtless seen many things in Turkish life and institutions which, in their judgment, were susceptible of improvement. But they have not felt themselves called upon to undertake or advocate a change of government or the introduction of free institutions; but have devoted themselves with all their hearts to the religious and educational work for which they were sent out. The natural effect of their labors and influence is to foster piety and conscientiousness in the individual life, the spirit of brotherly love in all social relations, industry and thrift in business, public spirit and patriotism, and a nobler type of manhood and womanhood. And this has been the real effect to some degree in every city and town, in every hamlet and home, where they have lived and labored. There is no risk in saying that the sum total of human virtue and happiness has been notably increased wherever their influence has been felt, and has varied in close proportion to the effectiveness of that influence. The Porte, in its efforts to promote the welfare of its subjects and the prosperity and greatness of the empire, must have felt itself upheld at every point, and seconded in a noble way, by the missionaries of the Board in their personal influence and in their proper religious labors.

The missionaries have not always been fully credited with such careful limitations of labors or with the loyal attitude they have in fact maintained. More than once they have been accused of fostering a seditious spirit in their pupils, of favoring revolutionary projects among their followers, and of disturbing the peace of the empire. Sometimes these charges have been made by persons who did not know the missionaries, or were misinformed in regard to them; more often they have sprung from

suspicion and enmity. But never in a single instance have these charges been proved ; there has never been sufficient real force in them to induce the Porte to give them a thorough official investigation. And to-day, when these accusations reappear in diplomatic conferences, and are widely circulated in official newspapers and documents, and are telegraphed to the press in foreign countries, they are met by the same absolute denial and a fearless challenge of investigation. The few scattered voices, in America and in Europe, that in this hour of cruel wrong and bloody outrage which the Porte has not once disowned or publicly rebuked, still speak in praise of those who are responsible for these deeds and in detraction of the missionaries who repeat in our day the deeds of a Polycarp and a Cyprian and add a new luster to the Christian name, gain no credence and win no applause. Through all these dreadful weeks and months of regulated and unrepressed murder and robbery, the missionaries have sought peace and not tumult, have counselled submission and not rebellion, have maintained their loyalty to the government, and stand to-day without fault and without just accusation. In truth there has been no rebellion to be suppressed, no rising of the Armenians against lawful authority to be put down. The testimony of eye-witnesses proves beyond a question that in every one of the principal outbreaks murder and pillage broke upon the unarmed and unsuspecting victims like a thunderbolt from the clear sky, that there was little resistance, and that Kurds and soldiers shared in the murder and plunder, that the soldiers offered no protection while the havoc went on, and that when the time for license was ended the authorities were able to put an end to all disorder at once. It was not a wild mob that broke from restraint and worked its mad will ; it was regulated murder and robbery, with fixed bounds of time and object. Usually the deadly work began with a signal at noon, and ended at sunset. None but Armenians were attacked or robbed. The missionaries were not directly attacked save at Harpoot. Mission property was guarded save at Harpoot and Marash, where mission buildings were looted and burned and property to the value of above \$100,000 destroyed, in Marash by the active efforts of the soldiers who were nominally set to guard that very property. The Sultan again and again has promised protection to the missionaries at every point, and has never once declared them guilty of any wrong, or undeserving of his favor.

The missionary operations in Asiatic Turkey have been no inconsiderable part of the entire volume of work carried on by the American Board. The missionary force and the annual expenditures in this field have been nearly one third of the total amount reported each year. Up to the present time the total expenditures on this field exceed \$6,000,000, and the mission plant has a value of at least \$1,500,000. The missionary staff from the first days, when Fiske and Parsons and King were the pioneers, through the middle period, made illustrious by such names as Jessup and Van Dyke, Goodell, Dwight, Hamlin, and Bliss, down to the noble com-

pany of men and women at the present time, has been a roll of honor, of able and trusted men and women, household names in the churches from which they went forth, and widely known in all missionary circles. To-day the list contains 152 men and women, distributed through some twenty chief cities and towns from the Bosphorus to the Russian frontier, from the Euxine to the Mediterranean, among them Constantinople, Brousa, Smyrna, Sivas, Erzeroum, and Aintab. This work has been confined to the Armenians, Greeks, and other nominally Christian people in the empire. The Armenians are distributed throughout the empire, mingled with Turks in the same cities and towns, being more numerous relatively in Eastern Turkey, but confined to no one section. The Greeks are less widely scattered, being found chiefly in the regions bordering on the Ægean Sea and on the Black Sea, and in the capital. The aim of missionary effort has been to give to these people the Bible in a language intelligible to all, to awaken a true faith in Jesus Christ, and to develop a genuine Christian life. The reform of the old churches has been sought, and the separate Protestant organization, the result of persecution and not of missionary influence, has always been deemed a temporary adjustment.

The Turkish Government has never cordially welcomed this effort in behalf of its Christian subjects, has looked with more or less disfavor upon the methods employed in making the Bible accessible to all, opening schools for the youth of both sexes, and cultivating the self-respect and manhood of all who came under their influence. Sometimes this disfavor has been expressed in words, sometimes in a greater or less interference with the work. Of necessity a *modus vivendi* has been gradually worked out, expressed in treaties and diplomatic correspondence, mutually recognized by the Porte and the government at Washington. It is one of the anxious features of the present situation that for some time there has appeared a growing disposition on the part of the Porte to ignore this sanction, and to question the validity of the rights so long enjoyed and so fully secured by general and particular treaties. American missionaries are now in Turkey, and have been there for seventy years, on the same grounds as European missionaries have been there for one hundred and sixty years, on the same grounds as Christian people of various races have been in the Ottoman Empire since the conquest of Constantinople by Mohammed II. No diplomatic pressure has opened the way, no specific concession of the Sultan on their account has been made; they have come as the citizens of other friendly nations come, and have remained in the enjoyment of the common rights belonging to the citizens of friendly powers. In the course of their long residence in the empire, and of the gradual extension of their enterprise to nearly all the most important cities and towns in Asia Minor, many occasions have arisen for defining the rights of these American missionaries, and the action of the Turkish Government in these cases is a further and explicit recognition of their legal standing and the legitimate character of their work. Specific treaties have also been made,

guaranteeing to Americans all the rights and privileges yielded to the citizens of the "most favored nation." The occupation of the missionaries has never been made a ground for exceptional treatment, and does not differ from the recognized occupation of the citizens of other friendly nations who reside in Turkey. The missionaries in large numbers are teachers, in charge of schools of all grades, in which tuition is charged and from which revenue is derived. Several of their number are engaged in the manufacture and sale of books, a business yielding a profit, and as legitimate as any other commercial enterprise. That their personal influence and efforts are also directed to the encouragement of virtue and piety, honesty of life and conscientiousness of purpose, neither destroys those other aspects of their occupation nor exposes them to the just displeasure of a sovereign who desires the improvement of his people. In a word, the American missionary in Turkey is there by the same right as the American merchant, pursues an occupation as legitimate, and is entitled to the same protection.

The material interest involved in the missionary enterprise in Turkey is by no means inconsiderable. At least \$6,000,000 have been expended by American citizens in developing the plant and maintaining its operations for the last seventy years. The annual expenditure of American funds upon this field is now above \$160,000, and the annual receipts from various sources on the ground, which are also spent upon the development of the work, amount to at least \$70,000 more, making the total annual expenditure \$230,000. The greatness of the enterprise itself and the significance of the interest at stake is suggested, but by no means fully expressed, by this annual investment of nearly a quarter of a million dollars. When we consider in what forms this expenditure is expressed, how many churches and schools of various grades, what a volume of literature and text-books, and what a weight of personal and social influence are represented by this sum, the value of the American interest in Turkey, and the validity of its claim to immunity, and the importance of its ample and efficient protection, must be clear and convincing to every mind.

It is a grand success which missionary labors in Turkey have attained. It needs but a few statements to make this plain.

The territory of Asiatic Turkey is substantially covered by the labors of the missionaries. Twenty cities and towns are occupied as places of missionary residence, and about three hundred other towns and villages are centers of evangelical teaching and preaching. There are but few considerable places in the whole empire that are not thus reached and blessed by missionary influence. This is a significant fact, and full of promise.

The first evangelical church was organized at Constantinople in 1847, a necessary step after the evangelicals were formally excommunicated by the Armenian Patriarch. The last reports from these fields show 111 churches, with 10,935 members, 90 of them having native pastors of their own. The average congregations in all these fields number 32,092, and

24,132 pupils are in regular attendance on the Sunday-schools of the missions. Widely distributed as these communicants and students of the Bible are, it is a very effective leaven which is thus cast into the religious and social life of the nation. In close relation to all this, and still further revealing the happy results of evangelical teaching, is a widespread movement within the bosom of the old Armenian churches toward a pure gospel, evangelical preaching, a righteous life, and better education, a movement which the missionaries rejoice in and foster as far as they can. This advance toward the evangelical position is marked at many points in Eastern and Southern Turkey, and is noticeable in every part of the empire.

The schools of the missions are among their most striking and hopeful features. The people are of quick minds, capable of high culture, and ready to welcome it. Education is used by the missions as an indispensable auxiliary to the great end of missionary effort. A native ministry must be raised up capable of sustaining itself and of leading the churches, or there can be no great or permanent result. Christian schools alone can train the men and women who are necessary to the self-supporting, self-directing, and self-propagating church, which is the consummate fruit of missionary effort. In Turkey schools under the care of the mission have been found to be the best centers for evangelistic effort, and the evangelical communities are constantly reinforced therefrom. These schools range from the kindergarten up through day schools, high schools for boys, boarding-schools for girls, to the college and the theological seminary, where the preachers and teachers are trained. It is well-nigh impossible to overestimate the significance of these schools to the vigor and fruitfulness of the missionary movement as a whole. The mind is sharpened and enlarged, manners are softened and refined, character is built up according to the Christian ideal, manhood and womanhood are developed, and the whole life braced and inspired by the sentiments of duty and loyalty to God. In no respect is the success of the evangelical movement in Turkey more evident than in the place these schools enjoy and in the influence which they wield. In Asiatic Turkey there are four theological schools, with 20 students, 28 high schools for boys, including three colleges, with 1213 students; 20 boarding-schools for girls, including three colleges, with 1206 students; 350 common schools, with 15,555 pupils. Adding to these 1793 pupils in other schools, we have a grand total of those under instruction amounting to 19,812.

The Bible has been translated into all the principal languages that are spoken in the empire, and is widely distributed and read in every part of the land. Text-books for the schools and a Christian literature of no mean volume are also available everywhere in the vernacular of those who desire them. A weekly religious newspaper is published in several languages, and widely circulated in the evangelical communities. In a word, the missionary enterprise in Asiatic Turkey has attained a great success.

It has gathered a great plant and established itself at strategic points all over the land ; it has organized a select and influential evangelical community, represented by numerous churches and flourishing schools, and is continually enriching its character and widening its influence by the example and instructions of the missionaries, by its own Christian activities, and through the circulation of the Scriptures and a Christian literature. And it stood thus in strength, working only good and peace to the empire and to all its people, when the dire deed at Sassoun was wrought, when the more direful scourge of massacre and robbery swept over the whole eastern section of the land in October, November, and December just past.

We will now briefly mark the salient features of these disasters, and the condition in which for the present they have left the missionary work around them.

There has been serious disturbance of the regular order of things in every place ; in some places only a part of the usual work is now in progress, and in a few instances everything is at a standstill. The massacres, which have fallen on eleven places occupied as stations or places of missionary residence, and upon scores of towns and villages where mission schools and chapels were located, have not only destroyed great numbers of the people among whom our work was carried on, and left those who survived homeless and destitute, and thus have struck at the very heart of the work, they have also destroyed for the time being that confidence in one another which is the necessary basis of social life and industry and trade, and temporarily have thrown many places into anarchy. In these places public worship is suspended, schools are closed, free movement from place to place, and even from one part of a city to another part, is unsafe, and the conditions of effective and continuous missionary work are wanting for the time. In Marsovan and Aintab the colleges and girls' schools are in operation, but the excitement and disorder that surround them seriously interfere with the effectiveness of the work. In Sivas some forms of evangelistic effort are still carried on, though under embarrassing restrictions. In Harpoot and among its villages all ordinary labor is at an end for the time being ; the disaster was too widespread, too destructive, to permit the resumption of work in college or seminary or field for some time to come. In Bitlis and Marash the missionaries are safely guarded, it is true, but are practically cut off from all opportunities of labor. In Trebizond, Erzeroum and Van the entire energies of the missionary force are directed to the administration of relief to the suffering and perishing thousands around them, and the usual missionary labors for this time must take a secondary place.

In a few places there has been serious loss of mission plant. Eight out of twelve buildings belonging to the missionaries in Harpoot were burned, and all the buildings were plundered. At Marash the building devoted to the theological seminary was burned, and other school buildings were plundered. And in village after village around Sivas and

Cesarea, Trebizond and Erzeroum, Harpoot and Bitlis, Van and Mardin, Marash and Aintab, Oorfa and Hadjin, from the Black Sea southward through the Euphrates Valley and westward to the Mediterranean, chapels and schools in great numbers have been plundered or burned to the ground.

But in the midst of this dire destruction and thronging danger there are relieving features, heroic deeds, steadfast faith, and in many a case the martyr's glorious crown. When offered the choice of Islam or the sword, Christian men and women not a few, young and old, pastors and people, have chosen death rather than the denial of their Lord. The native pastor in Sivas was caught in the market when the havoc began, and was shut up with several of his people for some hours. He knew that death was imminent, and he prayed with his people and preached to them, and comforted them as he could. At length the soldiers found him, and at once demanded that he abjure his faith. He refused, and they smote him. Again they called on him to accept Islam, and upon his refusal they struck him again. When the third time they asked him to recant, he answered, like Polycarp, "Not only am I a believer in the religion of Christ, but for years I have been a preacher of it. I cannot give it up. If you wish to kill me for this, I am ready." And with that he fell, twice pierced by Martini rifle balls.

The true grace of martyrdom has shone out in all this lurid picture as fair as the star in the front of the raging storm, and the glories of the early church have reappeared in our own day and have lifted an oppressed people into the admiring sympathy of the civilized world. Christian faith has been put to the last and sternest test, and has not been found wanting.

The missionary ranks also have shared the experiences of those among whom they dwell; they have looked on danger in many a form, and have refused to flee from the post of duty; some of them have faced death again and again, and in spirit have triumphed over their impotent assailants. Offered safe escort to the sea or to the capital, to a man they have chosen to remain where they are, thrice clad in innocence, and cheered by the all-repaying smile of Duty and of God. They have done no wrong, they have kept faith with the government, they have abstained from every unlawful act, they have sought the good of the whole empire and the peace of its sovereign; and they will not acknowledge a fault of which they are guiltless, nor will they leave a post that is rightly their own. They choose to identify themselves with the stricken people around them, who look to them for example, for help, for comfort, for protection from despair and death. They love the cause to which their lives are given, and personal safety with the loss of this seems to them no boon.

No thoughtful person can observe the situation of these missionaries, and mark their course, and note how they choose duty with danger and count not their lives dear unto them if they may testify the grace of God and maintain His cause, without exulting in their manly courage and un-

daunted faith. Manhood and womanhood with this definition and exercise mean more than heretofore ; the term missionary comes to be almost synonymous with hero and saint ; and the movement which can command such devotion and exhibit such sublime virtues is placed beyond successful assault in the honor and respectful veneration of mankind.

There are not wanting signs that these days of strife and blood are to be the prelude to a new expansion of Christian work. In the height of the Arian controversy, when Julian was striving to restore heathenism and displace the Christian faith, Athanasius uttered this brave and foreseeing word : "*Nubecula est, transibit* ;" it is a little cloud, it will pass away. In like assured faith we believe that this night of storm and death will soon give way to the gracious dawn and a glorious day. The mission churches are being sifted, their Christian faith tested, their love confirmed. The missionaries are binding the hearts of the people to them with hooks of steel, by sharing their fortunes, by giving them the protection of their presence, and by the ministry of relief. In the coming days their words will have unwonted authority, their persuasions and counsel will be well-nigh resistless. And the Christian life, thus deepened and sublimed, will overflow on every side, will fill the land and make the empire a kingdom of righteousness and peace.

THE GREAT CONVENTION OF STUDENT VOLUNTEERS AT LIVERPOOL.

BY THE EDITOR-IN-CHIEF.

One of the most significant gatherings of this century, if not of all the centuries, held its opening sessions in the Young Men's Christian Association hall on the evening of January 1st, with the Lord Bishop of Liverpool (Dr. J. C. Ryle) in the chair.

A more representative gathering of young men and women, having in view the foreign missionary field, has doubtless never before convened. This alone sets on this convention the special mark of a unique distinction. A thousand delegates were present, representing at least thirteen different nationalities, and all branches of the Protestant Church and the whole wide world. It stirred one's deepest emotions to see them filing in, one by one, Chinese and Japanese, Hindus and Armenians, Africans and Americans, Swedes, Norwegians, Danes, Germans, Swiss—all shades of complexion, all varieties of race, all peculiarities of feature, all languages of earth, finding representation in one great assemblage, and all forgetful of minor differences and diversities in the great unity of the Spirit, acknowledging one Lord and essentially one faith. One could only think of the words of our Lord, "They shall come from the East and the West, from the North and South, and sit down in the kingdom of heaven."

It was an awe-inspiring gathering. It seems to mark a new era and

epoch in modern church history, and no human forecast can calculate the future outgrowth of this movement. Its momentum is already tremendous, and well-nigh irresistible. As the eye glanced over this vast assembly, mostly composed of young men and women, and saw only here and there a gray head, the possibilities of the next thirty years loomed up grandly and awfully; for who can foresee or foretell the diverse spheres, forms of service and suffering, varieties of ministry to human ignorance and want, heroic self-denials and valiant examples of faith, unselfishness, and holy living which are destined to frame themselves into the structure of the ages out of the raw material here brought together for the Master's shaping hand?

Great were the expectations that centered about this opening meeting, and they were not disappointed. The Lord Bishop who presided is known to many of Christ's dear people as the author of that tract which has shaped so many lives for God, "Come to Jesus," and his pen has done more than one distinguished service to the cause of Christ. Having reached his fourscore years, his eye seems undimmed and his natural force little abated. His opening address was brief, but full of evangelical tone and hearty sympathy. He referred incidentally to a simple-minded negro who was daily wont to pray that there might be "a full heaven and an empty hell," and encouraged his younger brethren to go forth seeking to realize this prayer.

One memorable sentiment of the Lord Bishop will find echo in many a true heart outside of that Liverpool gathering. He earnestly deprecated any conflict or dissension between these two great countries, Britain and America, as well he might. Certainly such alienation and antagonism could create a jubilee only in hell. These two nations have a history and a destiny that are singularly interwoven. In the woof and warp mingle the same threads of language and literature, of manners and customs, of character and culture, of moral principles and religious faith. The very names inseparable from British territory are embedded in American soil—Cambridge, York, Oxford, Birmingham, Worcester, Leicester, etc. The great men and women of Britain belong to America, and the family life of these two nations is so interlinked that they are inseparable. War between England and the United States ought to be—and we believe is—impossible; it should be inconceivable. It was said of Michael Angelo and Raphael that, altho their preeminence in the fine arts and the entire tendencies of their times were toward mutual distrust, jealousy and rivalry, each of these great men rose so high above the common level of the men of his day that, like twin mountains rising from a level plain, they could not but look each other in the face and feel themselves necessary companions to each other. And so these two great nations, rising on opposite sides of the sea to such superior heights, are necessary to each other, and should not forget that both stand for the same Protestant Christianity. From their summits flashes the light from the same cross; and let us believe and hope

that, instead of war between them, they will unite in war against common foes of God and man, and all the powers of darkness. To rend such nations asunder is to rend the cross itself, inwoven with their common fabric of history out of crimson threads dyed by the blood of martyrs which belong alike to both countries.

To follow a five days' meeting or series of meetings and give a detailed account of them is of course impracticable in these pages. All we aim to do is to sketch the main features of the gathering as a whole, reproducing wholly or in part some of the main addresses or papers, and especially giving the solid nuggets of suggestion and information which constitute the richest contribution to the general cause of missions. The Philharmonic Hall, where these monster meetings were held, was found singularly adapted to the purpose. It has a capacity for about three thousand, and was filled at each service. Mr. Donald Fraser, himself the main organizer of the convention, and a student, presided at the general meetings, and very simply and sensibly, without self-intrusion or needless ceremony. This relieved the meetings of the useless form, so often a weariness, of having some distinguished man in the chair, who is expected to make a speech and to whom some vote of thanks, with one or more speeches in support of the motion, must afterward be made.

The exercises, promptly begun and carried on without delay, in few cases outlasted one hour and three quarters at any one session, averaging three half-hour addresses at each meeting.

Every day opened with an hour of prayer, and uniformly these meetings proved fully attended and of deep interest. This was one of the most hopeful signs of the whole conference. Wherever a *spirit of grace and of supplication is not first poured out, no other blessing of a permanent sort ever follows*. The Church is slow to learn this; but it is one of God's primary lessons. He will be inquired of, and recognized as the source of all blessing. If our dependence is on human planning and organizing, on eloquent speaking and literary attraction, on elaborate entertainments and artistic music, on human patronage and secular methods, there may be apparent success and a demonstrative enthusiasm, but it is all like a flash on powder in the pan, and carries no lasting propulsive force.

In no convention to our remembrance has every step seemed more manifestly a step *forward*, and it must needs be so where the spirit of prayerful dependence on God is first of all cultivated. Noisy applause, which so frequently begets uproar and confusion, and both interrupts and sometimes confuses a speaker, became more and more distasteful as the presence of the Spirit of God grew more vividly real, and both speakers and hearers seemed to feel His invisible control. There was also singular freedom from all attempts at ambitious intellectualism—the display of rhetorical fireworks, set speeches, learned essays, grandiloquent orations—none of these have had any place in these assemblies. Simplicity, solidity, spirituality, the practical truth fitted for young men and women emerging into

actual life of duty and sacrifice—these were the controlling features of all the addresses to an almost unprecedented degree.

Of course sectional meetings had to be resorted to, as the time would not suffice for large public and general assemblies in the interest of specific phases of mission work. India, South America, China and Japan, Africa, the Jews, etc., had each a separate meeting on Thursday, January 2d. On Friday morning the conference broke up on *phases of work*, as, on the day before, on *fields*; and in as many sectional meetings, evangelistic, medical, educational, and “Bombay Settlement” forms of service received separate treatment from most competent hands. Then on Saturday afternoon the *societies* were the basis of the cleavage, and nine separate assemblies convened to consider the work of the Church Missionary, London Missionary, Presbyterian, Calvinistic Methodist, Baptist, Wesleyan, China Inland, and Zenana societies.

Whoever doubts that beneath all the diversity and variety of denominations there is real unity among true evangelical believers should have been present at these great meetings. Here Anglicans and Wesleyans, Baptists and Congregationalists, Presbyterians and Methodists, Lutherans and Moravians were all found sitting together in loving fraternal counsel. Not a discordant note was struck. And, as one of the speakers at the opening meeting remarked, unity in diversity is the Lord’s mode of operation everywhere. God forms man in families with vast variety even among individuals, not in regiments, where there is little to distinguish one from the other. Uniformity is monotony. The mother who hugs her babe to her breast and declares “there never was such a child” is right; there never was and never will be; and one reason for seeking to save every child is, that every child unsaved represents a type of character unique and solitary; to let any child perish is to permit to be lost by neglect one child like whom there was never to be any other.

Never have we felt the substantial and vital unity of the true body of believers more than during these five days that opened this new year. Not a speech was made or a prayer offered or a hymn sung that could not have been equally well made in all that constituted its real core and heart by any other of the speakers or almost any other of the audience that represented the evangelical body of believers.

Another impression that grew with the progress of the meetings was the entire *capacity and competency of the Church to carry out our Lord’s last command*, and to do it promptly and within the lifetime of our own generation.

Mr. C. T. Studd, so well known as one of the famous Cambridge band that ten years ago, in connection with Stanley Smith and others, went to China, gave some startling figures to his audience as he contrasted the nearly 400,000,000 of Chinese with 2000 missionaries, half of whom are women, and the 40,000,000 inhabitants of Britain, with 30,000 ordained clergymen in the Church of England alone, and in all denominations an

aggregate of 50,000 ; and this *besides* all the numerous so-called *lay workers*, who far outnumber the total of ordained preachers. He had undertaken, he said, to estimate the total number of Christians engaged in various forms of evangelistic and soul-saving work in Great Britain alone, and before he had got two fifths of the way through the Wesleyan body alone the estimate reached *seventy thousand*, and he found it impracticable to ascertain the real aggregate, because so many were engaged in work that has no definite classification or reported form.

It is well to linger, perhaps, on this contrast for the sake of the lesson it teaches. Here is a great Oriental nation with a population numbering nearly one third of the world's population—certainly one fourth. It has not more than one regularly qualified missionary for every 30,000 people. Great Britain, with 40,000,000 people, has one ordained minister to every *eight hundred souls* ; and if we count in all competent Christian workers engaged in evangelistic effort, there is *one to every two hundred*, if not more than one. When it comes to average wealth, what shall we say ? Another speaker told us that from a careful estimate of the aggregate wealth of Protestant disciples the world over, it was calculated that *not more than one quarter of a farthing to the pound*—i. e., or about one cent out of every nine dollars and a half—goes to the mission cause. We can only recall the emphatic testimony of Caleb and Joshua to the children of Israel : “ Let us go up and possess the land, for we be well able to overcome it.”

How many times must it be reaffirmed ? There is nothing in numbers or wealth to prevent the Protestant churches of the world from at once taking possession of the world for Christ. As to numbers, we have only to send to the field one out of every hundred church-members to put a working force of 400,000 men and women into the work ; and we have only to give one tenth of the wealth in the hands of Protestant disciples to the support of those workers to have at disposal an income of £75,000,000, or \$375,000,000 annually to apply to the world's evangelization. Of course facts and figures, however marshaled before disciples who are asleep, apathetic, indifferent, will not alone ever suffice to awake, arouse, and transform them into active workers and liberal givers. But these possibilities must be submitted for the consideration of God's people, even tho, like all other rejected, neglected truths, it ends only in deeper condemnation.

No more awe-inspiring conception ever occurs to my own mind than that of the judgment-seat of Christ, as already erected just within the veil where He has entered, and as a tribunal to which may at every instant be now referred every perplexing question or ensnaring allurements, for a clear, decisive, conclusive judgment. To hold up every motive, word, thought, habit, indulgence, or purpose of life before that invisible tribunal, survey it in the light of its searching inquiry, and test it and weigh it as in the scales of eternity—that is to learn to look upon every matter which now engages attention as it will be looked upon in the solemn review of the last day. The melancholy fact is that very few of us, and in very few of our

affairs, subject our course to such divine arbitration and decision. We consult the tribunal of public opinion or the still more corrupt court of pre-vailling custom. We are content to do as others do and be as others are. We measure ourselves by ourselves and compare ourselves among ourselves, which is far from wise. To take an imperfect standard is both to justify and perpetuate imperfection ; and as all imperfection on our standards tends to degeneracy in the product, even our standard itself gets lower and lower. We must erect anew the standard of God, and measure and weigh by that. Then we shall begin to see that a *revolution* is necessary before we shall bring our preaching and praying, our living and giving back toward the divine idea and ideal. Let every one of us dare, in secret, to hold up his own daily conduct and hidden promptings to the bright light of the omniscient eye and the holy touch of God, and as He judges may we judge, for no other decision is safe.

Now that this great gathering has dispersed, one naturally looks back, in review of its proceedings, to get one last general glimpse of it as a whole ; and it does not suffer in comparison with any missionary convention held within our recollection.

One impression, quite emphatic, is that the whole ordering of this five days' conference was singularly faultless. One scarcely expects to find younger shoulders surmounted by wise heads. When a thousand young men and women meet in such assembly, and the whole conduct of the meetings is in comparatively inexperienced hands, it would not be surprising if serious blunders were made. We often see enthusiasm rampant, overriding better judgment ; more "action" than "counsel," more impulse than self-control, more excitement than moderation, displayed in large gatherings of young people ; but throughout this colossal convention's sessions there was a calmness, self-repression, freedom from intrusive and ambitious declamation, a wise forethought, discreet management, that we have never seen surpassed.

For example, at all the great central gatherings, one man, himself a Student Volunteer, just on the eve of departure for Nyassaland, presided. With simplicity, dignity, modesty he took the chair, made no speeches, quietly kept track of time, and without offensive mannerisms held speakers to their limits, and so kept the meetings from becoming burdensome by tediousness. Mr. Donald Fraser, by common consent, uniformly presided, and it was certainly a model of presiding, eliciting universal approbation. He made no flattering introductions of speakers, in not a single case indulging in that common vice of great assemblies ; he quietly discouraged all noisy, demonstrative applause, counseling all to "listen as in the silence of God ;" he emphasized prayer and praise, and had no session open without a brief and singularly pertinent reading from the Scripture, generally only a few verses, read by himself, but with much care in selection and tenderness of manner ; he counseled his brethren to do all things quietly, in order, avoiding haste and confusion, and bade them remember

that their own calmness and peace and prayerfulness would have much to do with the general tone of the gathering ; and, in a word, we all felt that, behind this visible leader was Another, far greater than himself, who was actually and invisibly conducting the great assembly.

One or two instances may be mentioned of the singular felicity with which Mr. Donald Fraser guided the convention. When, on Saturday night, it seemed necessary to take a large offering to meet the expenses of the great conference, at least nine hundred pounds were announced to be needed to cover outlay, and help in the work of the year to come. Many foreign delegates needed aid in meeting the heavy cost of their own travel, and in establishing on the Continent branches of the Student Volunteer Movement Union. Mr. Mott, now going around the world to kindle new missionary fires, had appealed for help in visiting Australia to encourage the Volunteer movement there ; the cost of securing speakers from afar ought, of course, to be paid ; and so a large amount was needful. How to raise it, without undue urgency, or repeated appeal, or dependence upon unscriptural and unwholesome methods, was a matter of much prayerful thought. Mr. Fraser, before the meeting began, quietly instructed his corps of helpers how to conduct the whole business as before God, without any hurry or worry, and with a contagious spirit of consecration. Then, with blank forms of subscription, these young men took their stations, scattered at regular intervals through the audience ; at a given signal, after announcement from the chair of the intended gathering of offerings, a clear statement by the financial secretary of the exact sum needed and for what, and a simple earnest prayer for Divine prompting in all hearts, these young men with military precision moved about among the audience, until every one present had a subscription paper. Then there was a pause for prayer, and all were requested to give as God might lead ; then the papers were partially collected, and the amounts read from the platform *without announcing any names* ; then another pause, another season of prayer, and the work of subscribing and gathering offerings was completed, and the whole mass of uncounted subscriptions passed into the hands of collectors, the result to be subsequently announced ; then another prayer, with praise to God for the accomplishment of the desire previously presented at His throne of grace, while as yet the result was known only to Him, and the Doxology was sung and the meeting quietly dispersed. Any one present could have had little doubt that God would honor such expectant faith ; and it proved that, instead of the nine hundred pounds desired, some *seventeen hundred* were realized—enough, beside the necessary sum required for actual outlay, to distribute eight hundred pounds to the continental contingent for a forward movement among the European universities. Mr. Fraser had remarked, before the gifts were collected, that, in this act of offering consecrated substance to the Lord, the very "*climax* of such a meeting might and should be reached ;" and it was. There was not a session wherein, notwithstanding the feature of the "col-

lection," which is often so unpleasant if not offensive, spiritual joy and power were more regnant. And the great Giver of all good showed how, when He moves on His own dear people, they bring the tithes in, so that there is abundance of meat in His house, and abundance of blessing out-poured on givers.

Another striking feature of Mr. Fraser's conduct of these great assemblies was seen in the closing session of Sunday evening, January 5th. He naturally made the address in which the last words were spoken. He was very brief, occupying not over fifteen minutes, and spoke as quietly as he had done all else. The seed thought of his address was that key to the Acts of the Apostles, "It seemed good to the Holy Ghost and to us" (Acts 15 : 28). He referred to the great fact of the presidency of the Spirit in the primitive Church, to His indwelling and inworking in disciples, so that when Peter spake at Pentecost, it was the Holy Ghost and Peter, and when disciples at the first Church council at Jerusalem drew up their deliverance it was the joint verdict of the Holy Ghost and them. Then he besought the brethren present to remember that, as they went forth, they were to go in partnership with God ; back to the college, as Spirit-filled men, into fields at home and abroad, to do and suffer for God and with Christ. We hope yet to produce this simple, charming address in full, but meanwhile we leave this on record, that it was a fit close to a great gathering in which the one prevailing impression was that God was there.

The hidden history of that convention some of us happen to know. It was conceived in prayer and nurtured in prayer. Every step has been taken in waiting dependence on God, and if wisdom was not given the step was delayed until it was manifest what God's will was. The reward was great, for from the opening hymn to the closing benediction we can now look back on no wasted time, no vain speeches, no note of discord, no unhappy blunders. There were many wheels within the greater wheel of the convention, but they all moved in one direction, and we felt the Spirit of the living God to be in the wheels. Mr. Fraser succeeded in his presiding because God was in him and with him, and hence we are not complimenting the man, but honoring his Master in commending the conduct of the meeting.

Most noticeable is it also that in this gathering there was no attempt to spread before us a great array of distinguished names. Hundreds of men and women in the kingdom, whose reputation is world-wide, might have been asked to speak ; but there was no announcement of speakers beforehand, no sensational subjects, no substitution of fame for spirituality. The one thought seemed to be unity of impression and the power of God. The speakers were not orators, but men and women who were known for sanctified common sense, true devotion to missions, and soundness of faith. Such men as Eugene Stock and Dr. George Smith, C. T. Studd, Rev. Edgerton Young, Rev. H. P. Beach, Sherwood Eddy, Bishop

Ryle, Rev. Charles Garrett, and Rev. F. B. Meyer, and such women as Mrs. Duncan McLaren and Miss Gollock and Miss Selincourt are a sufficient proof of the *sort* of speaking sought for; and the result proves that the whole effort to supply flashy and brilliant orators for such occasions is a mistake. We heard nothing approaching a "star speech." Dr. Smith's grand historical review of the century, condensing the studies of thirty years into half an hour, was a magnificent marshaling of facts, rhetorically complete, yet there was no finish about it, but the unconscious completeness of truth put in crystalline clearness and beauty before us. Eugene Stock's discourse on "character tested and trained" was a mine of jewels, but there was no artificial lustre about it; and so all along the one grand impression was that we were hearing God speak through divers mouths but one harmonious message. We thought of those words:

"The Lord gave the Word;
Great was the company of those that published it."

We turned away from Philharmonic Hall Sunday night, marveling what new and greater surprises God may have for us in the coming career of that thousand select and elect young men and women.

Let unceasing prayer go up to Him in their behalf!

MEXICO, HER NEEDS AND OUR DUTY.

BY ROBERT E. SPEER, NEW YORK CITY.

While the world is the field for all Christians and Christian nations, there are special fields for each. In a peculiar degree Great Britain is responsible for the evangelization of India, France for the evangelization of the Niger Valley, while we have confessed our responsibility for the nations to the south of us by the famous declaration of President Monroe in his annual message to the Eighteenth Congress on December 2d, 1823: "With the governments (on this hemisphere) which have declared their independence and maintained it, and whose independence we have on great consideration and just principles acknowledged, we could not view an interposition for oppressing them or controlling in any other manner their destiny by any European power in any other light than as a manifestation of an unfriendly disposition toward the United States." This assumption of political responsibility, as the tutelary power of this hemisphere, we have at no small pains maintained. But by it we have made ourselves responsible for much more than the independence of the American republics from European aggression. We have charged ourselves publicly with the obligation of giving to these neighbors the only secret of stability and strength for a free nation. This at least the Christian man dare not refrain from reading into the Monroe doctrine, as in its highest sense, a mission-

ary declaration. By the traditions of the past and the necessities of the present we are more closely bound to Mexico than to any other American nation, and we owe to her on many counts a pure faith and a Bible for all.

A pure faith for a corrupt—this is Mexico's need. Christ's Christianity was not brought here when the pious soldiers of Cortez subdued the land in "the holy war" of 1521, and his priests baptized four million people in a few years, one man baptizing about five thousand in one day, and not desisting until he was unable longer to lift his hands. The effect was inevitable. "The introduction of the Roman religion," declared Humboldt, "had no other effect upon the Mexicans than to substitute new ceremonies and symbols for the rites of a sanguinary worship. Dogma has not succeeded dogma, but only ceremony to ceremony." On such a church feasted a corrupt and crafty priesthood, the support and product of the tyrannical political system which lasted from Cortez's conquest for three centuries. In the struggle for freedom from the ecclesiastical bondage which lasted even after the yoke of Spanish authority had been thrown off, Señor Lerdo compiled, in 1850, as Minister of Public Works, a statement of the wealth of the Mexican hierarchy, showing that it owned 861 estates of the value of \$71,000,000, and 22,000 city lots valued at \$113,000,000. This was but a partial revelation. The yearly income of the priests was estimated at \$25,000,000, while the whole banking business, loans and mortgages, was in their hands, and a bankrupt government was helpless before them. Of nearly half the property in the City of Mexico the archbishop was the virtual owner. The Church possessed wealth in other forms. Three bejewelled petticoats of the Virgin of Remedios, a figure of the Virgin Mary, in the Cathedral of Puebla, were believed to be worth \$3,000,000. The profligacy and corruption consequent upon this wealth were fearful. Twelve bishops in 1793 had an income of \$539,000.

In this luxury and wealth Mexicans had but little share. The priesthood was a Spanish incubus, working ever toward the subjection of the native peoples and the maintenance of European control. From the beginning the Aztec had no part in it, and at the end of its supremacy it was alien to the people whom it had oppressed. It was a heavy oppression. There were at one time more than fifty monasteries and convents in Mexico City alone. Robertson says: "In the year 1644 the City of Mexico presented a petition to the King of Spain, praying that no new monastery be founded, and that the revenue of those already established might be circumscribed, otherwise the religious houses would soon acquire the property of the whole country." In Mexico City the monastery of San Francisco covered four large blocks, while at San Luis Potosi was another nearly as large, many of its walls still standing, six or eight feet thick. On one corner of the property is now a Presbyterian church, while in Mexico City the Methodist church and printing establishment occupy a part of the great monastery—the greatest in the New World, and peopled at the time of its confiscation by fourteen monks! The heavy walls of many of

these old monasteries furnished safe and secret sepulcher for the victims of the Inquisition.

Corruption was the fruit of this evil supremacy. Butler, in "Mexico in Transition," one of the best books on Mexico, quotes the testimony of the Abbé Emanuel Domenech, chaplain of the French expeditionary force, who published in Paris in 1867 a report of a tour of observation he was required to make before leaving Mexico, to investigate the rumors of the low moral and religious condition of the clergy and Church of Rome in Mexico. The report is entitled "Mexico as it is, the Truth Respecting its Climate, its Inhabitants, and its Government." The abbé was a prominent clergyman of the Romish Church of France. His report is one of the most damaging revelations to be found anywhere of the life nourished by the Church of Rome in lands completely under her control.

"Mexican faith is a dead faith. The abuse of external ceremonies, the facility of reconciling the devil with God, the absence of internal exercises of piety, *have killed the faith* in Mexico. It is in vain to seek good fruit from the worthless tree, which makes Mexican religion a singular assemblage of heartless devotion, shameful ignorance, insane superstition, and hideous vice. . . . The idolatrous character of Mexican Catholicism is a fact well known to all travelers. The worship of saints and madonnas so absorbs the devotion of the people that little time is left to think about God. Religious ceremonies are performed with a most lamentable indifference and want of decorum. . . . One day I was present at an Indian dance, celebrated in honor of the patron saint of the village. Twenty-four boys and girls were dancing in the church, in the presence of the priest. An Indian, with his face concealed under a mask of an imaginary divinity resembling the devil, with horns and claws, was directing the figures of the dance, which reminded me of that of the Redskins! I remarked to the priest, who for all that was an excellent priest, that it was very incongruous to permit such a frolic in a church.

"The old customs," he replied, "are respectable; it is well to preserve them, only taking care that they do not degenerate into orgies." . . .

"During holy week I have seen processions of three thousand persons stripped and covered only with sackcloth, so coarse as to show that the individual had not even a shirt. The different phases of the passion of Christ were represented by groups of painted statues large as life, and by men and women placed upon stages, borne on the shoulders of hundreds of Indians. The bearers, bending under the weight of their burden, would go, from time to time, to refresh themselves at the liquor shops, leaving in the middle of the streets the groups representing the Passion. Jews and Romans, decked with helmets of tin plate, breast-plates of pasteboard, and breeches embroidered with silver, made a part of the procession."

The Church controlled marriage, and fixed the fee so high as to force the mass of the people into concubinage. Formal marriage was beyond their means. She controlled education, and was happy to ensure the permanent ignorance of the people. She controlled baptism and burial; held the keys of life and of death, and by all the curses of the life that now is and of the world to come drove into darkness those whom she should have led into light. At the outset she substituted for the living Christ an image

of the Virgin, a wooden figure, "Virgin de los Remedios," brought over from Spain by the army of Cortez. On the *Noche Triste* the image disappeared, but was miraculously preserved and became increasingly the deity of the Spanish party. The enmity between the conquering Spaniards and the conquered natives made it desirable to have a Virgin who would command the loyalty of the people. Most opportunely just such a Virgin was miraculously provided. With some modification and apparent seriousness Archbishop Corrigan told the story of the revelation of this Virgin of Guadaloupe in a sermon in St. Patrick's Cathedral, New York City, on December 1st, 1895 :

"It was on December 9th, 1531, that Juan Diego, a Catholic Indian of little education, while passing among the hills on the outskirts of the Mexican city of Tlaltlolo, was suddenly accosted by a beautiful woman who seemed to descend from the sky. She addressed him in friendly terms, and told him that it was her desire that he should tell the bishop of the diocese that it was the will of Heaven that a temple should be erected on the spot in honor of the Madonna. She then disappeared. Juan went to the bishop and related what had occurred, but his story was listened to with incredulity. He was told to go away and obtain more convincing proofs of his statements. He visited the same spot the next day, and was again confronted by the apparition. The same request was made of him, and he again told the bishop of it. The latter was circumspect. He nevertheless told Juan to pass the place of visitation once more, and if he saw the woman to ask her for some substantial evidence that she was commissioned from heaven.

"On account of the sickness of his uncle, Juan, on the succeeding day, was hurrying past the place, when he was for the third time stopped. On this occasion the woman was more beautiful and resplendent than before. When Juan told her, in humble terms, what the bishop had said, she told him to go to a spot where nothing but weeds were known to grow, and that he would find there bushes of roses in full bloom. She told him to take them to the prelate. She then vanished.

"While proceeding to the spot indicated, Juan was surprised to find that the rough cape he wore was imprinted with an exact likeness of the person who had visited him. To his great astonishment, he found the roses in bloom and took them with the cape to the bishop. Both were convincing proof that something of a very extraordinary nature had happened. The news spread far and wide, and the place was thronged with wondering persons from all over Mexico. The cape with the wonderful imprint was the object of much veneration. It contained various colors, and appeared on both sides as if inwoven. There were the stars that Juan had seen around the wonderful woman's head, and the halo of light which surrounded her. It was hung in the church and afterward in the temple erected on the spot where the miracle occurred. As early as 1686 the matter was brought to the attention of Rome, and an investigation was made. Since then other investigations have been made by the Sacred Congregation of Rights at Rome. All of these investigations strengthened the belief in the miracle. The final one was approved by the Holy See on March 6th, 1894."

For all this Archbishop Corrigan is willing to vouch! Three and a half centuries have not brought emancipation.

These two virgins are the deities of Mexico to-day, with the Christs, white for the light skinned, and black for the dark skinned, that each may

have a suitable image, a new idol to take the place of the *teocalli* and the stone idols of old ; for the priests had no thought of conversion of character. They aimed only at a degree of external conformity. The old habits, modes of thought, religious ideas were not interfered with. New idols for the old, new priests, new ceremonies, new incantations—that was all. The effect of the mixture is picturesque, but it is not Christianity. It is doubtful if it is religion. Whatever it is, however, it has many features wholly superstitious, half pathetic, half grotesque. I cannot describe one of them as illustration better than by a quotation from my own diary :

“ZACATECAS, MEXICO, January 17, 1894.

“Perfect afternoon. Every afternoon perfect in this land. The bluest of skies, and earth matching heaven in the richness of its coloring. Took a picture of the finely carved brown-stone front of the cathedral from a roof opposite. The criminals from the penitentiary, who were working merrily on the street, looked up interestedly. At four went to the baptism of the animals at the picturesque little Church of Jesus. This church was built by voluntary work from voluntary offerings. After his day’s labor a man would bring a stone from the quarry and leave it at the church. So the material was gathered. It is built on the side of a hill overlooking a deep, dry valley, beyond which the sun goes down in a perfect wealth of glory. This is the day of San Antonio the Abbot. He was the animals’ friend. They understood his sermons. On his day the animals go to church and are baptized and blessed.

“On the way to the church we saw people with bird cages gayly decorated with colored papers and tinsel streamers. Almost no one at the church when we arrived, altho there was much expectation in the air. I had scarcely taken a seat in a corner, with the sun properly placed for picture-taking, when the crowds began to come, the poor people bringing their own animals, and servants the animals of the rich. Chickens, pigeons, all kinds of birds, doves, cats, dogs, a little brown pig who trotted in and out with pink paper pennons flying all over him ; a dog with a gilt crown with feathers in it, and a long, lace paper dress ; a big black dog with green and pink papers ; roosters with pasteboard stove-pipe hats ; a cat with a bonnet and a finely worked velvet short coat ; rabbits in arms and in cages ; a guinea pig dressed in gold ; two dogs with each quarter painted a different color ; a sheep and three rams (one black, one white, and a small, rambunctious one painted pink, who stood up frequently to view the proceedings when tormented by some small boys) ; a green parrot with a yellow head ; wee girls holding pigeons—all these animals were led into the church and arranged in two long rows in the body of the church. The Mexican churches in the main have no seats. As soon as the church was full the people who had charge of the animals knelt down, and a young priest, clad in a long black robe, went up and down the space between the kneeling lines, reading Latin—to which some of the animals made intelligible responses—and sprinkling water with a long tin sprinkler, which he filled from a bucket carried by a small boy in a long red gown. A large horse came to the door of the church, together with several donkeys, decorated with bronze frontlets and tin pieces on their hips. When the baptism within was completed, the priest came out into the church-yard, where he held a special service over the burros, but his speech was unintelligible. One fine horse stood in the street just outside the gate, and the priest stood in the gate and sprinkled it, Mexican law not allowing any religious service outside of church grounds. On our way home met scores of people carrying or leading all sorts of animals grotesquely decorated. Some of them seemed to see

the ludicrousness of it. Small boys respond at once to a wink. On the whole, the animals seemed to object to the ceremony. The big black dog was drenched with water, his fine green and pink papers soaked. The roosters could not refrain from crowing with exultation, and the other animals also had evidently not been to church frequently enough to be properly quiet. The small brown pig narrowly escaped destruction at the mouth of the large dog. It was evidently a gala day. Every one was dressed up. This did not involve in most cases, however, any excess of garments. What a diabolically ludicrous scene it all was! If only it meant larger love for the dumb brutes one could understand it and sympathize with it; but the poor burros and horses are treated outrageously. Their religion is meaningless, whether regarded in its bearings upon animals or upon the souls of men.

"At Santa Clara animals when sick are taken to church, and for a compensation the priest exercises them in the church or the church-yard, and praying for them, exorcises them too.

"The meaning of the baptism is this: people think the animals have evil spirits, and try to have the evil spirits driven out by this ceremony. San Antonio is painted accompanied by a pig. They call the pig 'Cochina de San Antonio.'

"Three soldiers guard one or two convicts working on the street. Employment must be found for the standing army, or President Diaz—a Dios. The convicts look up and beg as we pass by."

Mary and the saints constitute the Mexican pantheon. The living God is not known, and the Christ is afar off. If there was a true faith in the past, only its corpse or its ashes remain. If we lift the covering to-day, as Hopkinson Smith says, the dead body can be seen. Liberalism is the religion of the men who rule Mexico, while the Indians worship their Christian idols and the women the Virgin's form. The roulette wheel spins at the church fair, and tawdry bull and cock fights afford Sunday delight. Apparitions of the Virgin are still discovered on the leaves of the magney plant and worshiped. Idolatry is not forbidden by the Ten Commandments as given to the people by the Church. In the Mexican decalogue the second commandment is, "Thou shalt not take the name of God in vain;" the third, "Thou shalt keep the feasts;" and the tenth commandment is divided into two to make out the number, the second command as given to Moses being wholly omitted, and the fourth distorted into the injunction to observe the feasts.

These generalizations can be abundantly verified in any community in Mexico. At Parras, an old town, three centuries old, with some of the original buildings still standing, in the State of Coahuila, twenty miles by diligence from the railroad, there is a little white chapel perched on a high rock overlooking a rough plain studded with magney and mesquite. The "Capilla del Madero" is visible from a far distance, and is a shrine of great sanctity. The local belief, held unshakably, is that upon this rock a cross miraculously appeared one night years ago, when two priests were visiting the village, and that the priests at once ordered the chapel to be erected over the cross. This was done, but immediately several great

fissures appeared in the rock, through which the conquered devil escaped. Pilgrimages have since been made annually to the cross, which grows an inch or so yearly. This growth is cut off and sold as precious relics. On the pilgrimages people have measured this length wearily, slowly, over the plain and up the hill, bleeding and worn, to seek blessing at the cross, and the walls of the chapel are covered with votive tablets, rudely drawn, testifying to miraculous assistance and cures. In the chapel of the Virgin of Guadeloupe, near Mexico City, where Juan Diego's blanket with its miraculous picture is preserved, there are many similar tablets. One of these represents a man falling by accident from a housetop, suddenly checked and suspended in midair by a happy thought of the saint of the chapel. Another was the offering of a man spared from death by robbers because gazing raptly at a picture of the Virgin, while his innocent children were murdered in bed, the tablet gorgeously presenting the whole scene. There are thousands of such tablets in Mexican churches, and their storage rooms are littered with crucifixes, and virgins, and Christs, graven images, the work of men's hands.

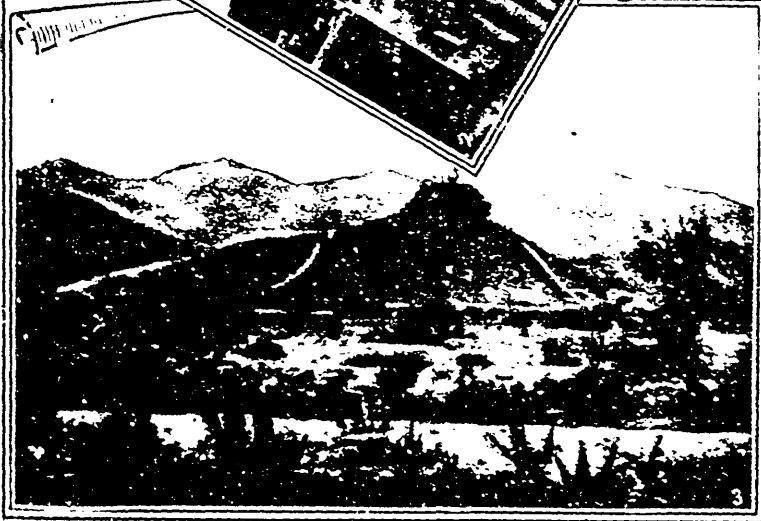
The marvel is that after three hundred years of this, the oppression of the Spanish tyrants and the deadening paralysis of the Church of Rome, unchecked by the atmosphere of freedom, any manliness, or strength, or spirit was left in the Mexican nation. The conquest had been most cruel and repressive. Even Clavigero, the Jesuit historian of Mexico, confessed that the Spaniards "in one year of merciless massacre sacrificed more human victims to avarice and ambition than the Indians, during the existence of their empire, devoted in chaste worship to their gods." The soldiers of Cortez destroyed the records of the Aztecs—records of untold value. A system of peonage was introduced that was slavery. One good priest, Las Casas, is remembered now, almost a solitary exception to the great mass, as the protector of the Indians. From Cortez until 1821 sixty-one viceroys in succession governed Mexico, enforcing legislation devised in Spain, destroying all industries which might compete in Spanish markets or shut Spanish goods out of home markets, ruining the land under forms of law, or robbing it without law, pillaging its mines of silver and the hearts of its people of the joys of life and the peace of death. It is a testimony to the strength and worth of the nation that all this did not destroy the spirit of liberty, did not crush from them that passion after right which makes true children of a living God everywhere readier to fight and die for truth and justice than to live in the tame bondage of a lying peace. Mexico won her freedom against odds, and in a contest compared with which our struggle for independence was child's play. Hidalgo, Morelos, and Nicolas Bravo are names to be set beside any of ours. They show that there were some, at least, even among the priesthood, who loved liberty, and counted the far-off vision of it sweeter even than the breath of life. If they failed, yet over their dead bodies

the cause of Mexican independence moved steadily on, and at the last they failed not.

“They never fail who die in a great cause.”

Benito Juarez, a pure Indian, in 1855-57 established free institutions, a free constitution, religious liberty, free speech, free schools, the secularization of the ill-gotten wealth of the Church, and, in advance of the Emancipation Proclamation, freedom and protection to all slaves who entered the national territory. The Maximilian fiasco was only a sad episode. Mexico had a better destiny.

Before his death, Juarez, whom Mexicans reverently and rightly regard as their Washington, declared: “Upon the development of Protestantism largely depends the future happiness of our country.” Protestantism had entered Mexico in 1847 between the covers of the Bibles carried in the knapsacks of American soldiers. It entered to remain and to increase. Melinda Rankin, from her seminary at Brownsville, Tex., sent Bibles and Christian pupils into Mexico, and in 1864, after ten years’ work, crossed over herself to Monterey. In 1865, in Mexico City, Francisco Aguilar, who had withdrawn from the Roman priesthood, gathered those who were seeking to follow a pure religion, and on the coming of the Rev. Henry C. Riley, in 1869, sent by the American and Foreign Christian Union, this company formed the first Protestant church in Mexico City, which was soon mightily reinforced by the conversion of Manuel Aguas, a Dominican friar, who had been chosen as the antagonist of Mr. Riley. This church in Mexico City was not the first Protestant church in the country. In 1867, as the result of Miss Rankin’s colporteurs’ work, an independent evangelical congregation was formed in the house of Juan Amador, at Villa de Cos, a village fifty miles northeast of Zacatecas. The field was ripe to the harvest, and in 1872 the Presbyterian missionaries entered, the Methodists in 1873, the Congregationalists in 1880, and the Baptists the next year. The spirit of God had gone before the missionaries. Independent congregations had sprung up in many places, the fruit of scattered Bibles. In 1871 a Mexican opened a bookstore in Zitacauro, and offered for sale four hundred Bibles and tracts. The State of Michoacan, in which Zitacauro is situated, has always been peopled with bold and independent men. The liberators were born there. Its people were most stubborn in their resistance to Spanish oppression, and most fearless of Romish superstition. In the war for independence they took the images out of the churches and piled them up for bonfires, saying, “If these are gods they won’t burn, and if they are not gods they might better burn.” The Bibles spoke the needed message to them, and congregations sprung up in a score of places. Sr. Rodriguez, an aged and blind preacher, able and refined, living at Zitacauro, said he could remember the early days, when the Bible was wrapped up with the lunch to be taken to the day’s work, the noonday prayer-meetings, when laborers gathered for their meals, and the moving lights nightly on the hill-sides, marking the course of the people



1 CHURCH OF THE VIRGIN OF GUADALUPE, MEXICO.
2 FRONT OF THE ZACATECAS CATHEDRAL.
3 CAPILLA DEL MAIZERO, PARRAS.

gathering for worship and praise. These were days of apostolic fervor, when those who had learned of Christ went everywhere preaching Him.

The fervor and devotion of these early days, yet to be revived, were met by fierce hostilities and persecution. In the excitement aroused by the preaching of Manuel Aguas, forty Protestants were killed. In 1873 the Rev. J. A. Stephens, a Congregational missionary, was shot at Ahualulco by soldiers while appealing to them for protection, and his body was barbarously abused. Preachers or members of Presbyterian churches suffered martyrdom at Acapulco, where six were killed; at Almoloya, at Ahuacualtitlan, where Abraham Gomez, the newly ordained preacher, was beaten to death with his own large Bible, which was then put under his head in mockery for a pillow, and at El Carro, a hacienda near Zacatecas, where Gregoria Monreal was stoned to death and then decapitated. One of the missionaries declared five years ago that the martyr-roll of the Protestant Church in Mexico included sixty-five names.

The days of martyrdom have perhaps also passed away, but it requires courage still to be a Christian in Mexico. The entrances to some little meeting-places in the slums of Mexico City, where the elders of the Church of Divina Salvador go of their own accord to conduct services on Sundays, are so arranged as to make the attendants secure from the stones and dirt thrown in from the street. A poor little girl, Amalia Fuentes, was offered by the wife of ex-Governor Modera, of Coahuila, a trip to the World's Fair two years ago if she would give up going to the mission school for girls at Saltillo. The wealthy woman offered to take her in her carriage if she would go with her to mass. But the child preferred usefulness to pleasure, and said she would rather walk to the humble Protestant service than ride to mass.

There are discouragements and difficulties, many and serious, but neither more nor more serious than the encouragements and the boundless opportunities. The evangelical churches of Mexico are meeting the three tests which every church must meet; and some may think they are not meeting them less faithfully than the evangelical churches of our own land. They are reaching the poor. They are reaching the sinner. They have a place for the child. If they lack much that we possess, it must be remembered that they are emerging from a night which has lasted for three and a half centuries. They are moving ahead toward larger light. A native preacher showed us a picture of his little daughter taken with the great family Bible in her lap. It was not fetishism. He loved the book. He wanted the picture to tell of the family attitude. The Bible lies in a conspicuous place in most Christian homes, and tho these homes are humble, so was the manger where the Lord of life was born. Christ Himself has been planted in Mexican life. One poor man, weak and erring, but earnest, declared to us at Venado, speaking a more general truth than he knew, "The kingdom of God is in my heart. Tell the Christians of America that the kingdom of God is in my heart."

It is said, to Mexico's shame, that it is the country of delay, of postponement, the land of "mañana." The larger charity turns the reproach into praise, and anticipates for our Southern neighbors the nobler "mañana," the to-morrow of purer faith, of larger life, of closer loyalty, the better day that comes.

THE INDIANS OF CENTRAL AMERICA.

BY REV. C. I. SCOFIELD, D.D., SECRETARY OF THE CENTRAL AMERICAN MISSION.

In the inception of the work of the Central American Mission an effort was first made to gain a clear idea of the populations of the five republics which were to constitute the field of operations—their distribution, habits of life, religious state, numbers, means of access to them, and, generally, of whatever facts might enter into the intelligent direction of missionary effort for their evangelization. We had not long prosecuted inquiries in this direction when we became aware that an indeterminate number of aborigines were scattered throughout the entire region in question, and it soon became evident that anything like complete information concerning them was, by ordinary means, unattainable.

For the most part occupying either the higher and more inaccessible mountains, or else the low-lying hot lands along the Caribbean and Pacific coasts, they entered so little into the political and economic life of the countries that even the respective governments felt but a languid interest in them, and possessed but the vaguest information upon all the points of greatest interest to us. Such facts as were within governmental knowledge were cheerfully placed at our disposal, but these were too few and too indefinite for the basis of rightly directed missionary effort.

In short, it became clear that only by means of laborious and expensive explorations could the data for such effort be obtained.

Meantime, work was begun at San José, capital of Costa Rica, among the intelligent inhabitants of that beautiful city, and soon after another station was opened at Naranjo de Alajuela, westward from San José.

The missionaries at these points were from the first instructed to gather by every means information looking toward the evangelization of the aborigines. The motive for this can scarcely require statement. It was deeply felt that the descendants of the interesting and lovable peoples who had received with guileless hospitality the discoverers whose advent was to bring to them centuries of unspeakable outrage, should be in a very especial manner the objects of solicitude to Christians laboring in those regions.

Accordingly, soon after the establishment of the mission at San José, Mr. W. W. McConnell, the first missionary, undertook a toilsome journey, fraught, too, with no inconsiderable danger, to visit the Talamanca Ind-

ians, inhabiting the low, swampy region of Southeastern Costa Rica, bordering on the Caribbean Sea, and the Republic of Columbia. Much interesting information was gathered, and some opportunity was found for Gospel teaching. The results of this journey, published in the *Central American Bulletin*, were graciously used of God to draw attention to the condition of the Indians of Central America, and we felt encouraged to go forward in the work as rapidly as means and men might be raised up.

At this juncture the attention of that well-known friend of missions, Robert Arthington, Esq., of Leeds, England, was drawn to this great opportunity to carry the Gospel to a people as absolutely heathen as any in Africa; and, after some preliminary correspondence, Mr. Arthington proposed to bear the entire expense of a thorough exploration of the five republics for the gathering of exhaustive information concerning them.

The Lord's blessings never come singly. Simultaneously with this provision for the expense of the undertaking, Rev. C. H. Dillon, one of the most capable and devoted of our missionaries, and a man in every way fitted to carry forward a work requiring courage, persistency, and the tact to deal with uncivilized tribes, became available for the work. He was at once put in charge of it, and, with the fellowship and invaluable assistance of Señor Quesada, one of the converts of Mr. McConnell's work at San José, has now so nearly completed it that I am enabled to lay before the readers of *THE MISSIONARY REVIEW OF THE WORLD* the greater outlines of the result. The details will be published when the explorations are finished. It may be said, however, that Mr. Dillon has done his work so effectively that the mission is prepared to send missionaries direct from this country or England to any tribe, and to inform such missionary as to their numbers, habits, language, degree of civilization, religion, and disposition toward white men. And not this only, but also the best route of travel, all things considered; the prevalent characteristic diseases of the region; what clothing and supplies should be carried; and the expense both of the journey and of support on the field.

This result has been achieved by the intelligent and patient execution of plans carefully elaborated before the actual explorations began. In all the preliminary work, and from time to time during its progress, the suggestions of Mr. Arthington have been of great value.

In the present article it is proposed to do no more than generalize the results achieved.

It may be well to remind the reader that the entire population of the five republics approximates 3,250,000, distributed as follows: Costa Rica, 243,205; Guatemala, 1,471,025; Honduras, 431,917; Nicaragua, 312,845; Salvador, 777,895. Speaking broadly, this population is composed of pure whites, inconsiderable in number, but of great influence; pure Indians, of whom hereafter; and mestizos, or people of mixed white and Indian blood, and these are in numerical majority over both the other classes. In religion, the whites and mestizos are Roman Catholic, but

with this qualification : that the better educated of both classes are deeply tinctured with modern forms of scepticism, open infidelity, and spiritism. Alienated from the traditional faith by the shameless lives of many of the priests, and by the childish superstitions which they impose upon the people, and knowing little or nothing of the simplicity that is in Christ, they follow the unfaith of the German, Swiss, and French instructors in the state colleges. The number of those of this class who have already been converted affords proof of the readiness with which they will hear the pure Gospel.

Turning now to the Indians, and premising that this article deals only with that part of the population which is of pure or greatly predominant Indian blood, the facts may be broadly stated as follows :

In some parts, notably in Nicaragua, the Indians have practically lost their tribal organizations, and have not only merged with, but actually compose the mass of, the population. Of this class the Masaya, Matagalpa, and Ometepe Indians of Nicaragua are examples. In every political and religious sense they are indistinguishable from the mass of the Central American peoples. From them come many of the priests, of whom their towns are full, and they are the soldiers' and minor officials of the republic. As objects of missionary solicitude they afford indeed a most interesting and promising field, but this they share with the other inhabitants of the republics. In Nicaragua the only distinctively Indian tribe is the Mesquito, among whom the Moravians have long conducted a heroic and fruitful work.

Beginning with the southernmost of the republics, Costa Rica, the expedition visited the Chiripo, Talamanca, Tucurique, and Coj tribes. I wish it were possible within the limits of a magazine article to reproduce Mr. Dillon's vivid account of these journeys. They were often perilous and always arduous.

1. *The Chiripo Indians.*—This interesting tribe, which has furnished the firstfruits unto God from the aborigines of Costa Rica, inhabits a high mountainous region in East-central Costa Rica, and is accessible only by narrow paths through the dense tropical jungle, and across rivers which are deep, swift, and destitute of bridges. The expedition was so fortunate as to find at Turrialba, the point of departure for the Chiripo country, a competent guide who was of that tribe, and who spoke Spanish as well as the Chiripo language. It is gratifying to record that before the exploration was finished, this man, Rafael, had received baptism, having given most gratifying evidence of conversion.

The Chiripo were found to be about five hundred and twenty in number ; to have a well-defined tribal organization, with first and second chiefs, whose authority within traditional lines is absolute ; to live in scattered habitations simply built, with roofs of grass thatch ; and to subsist by small cultivations in part, but mainly by hunting, fishing, and by the natural growths of edible fruits and vegetables. In character they were found

to be suspicious of whites ; but, their confidence once gained, open, cheerful, and hospitable. They seem to be almost destitute of religion, having turned from their immemorial idolatry without having been as yet indoctrinated with the corrupt form of Romanism prevalent in Central America.

Mr. Jamison, who had gained among the Talamancas some experience in Indian mission work, accompanied the expedition, and, finding an extraordinary openness of mind among these simple Indians, elected to remain among them. One may easily imagine the feelings of these brethren, Dillon, Quesada, and Jamison, as they clasped hands in parting—the two former to retrace their steps to civilization, the latter to remain alone among these remote and little-known people.

A most remarkable work ensued. Through an interpreter who knew some Spanish, Mr. Jamison began at once to speak of the true God and of the manifestation of His love in the gift of His son to die for the sins of all men, and in a very few days the power of the Spirit was revealed in a wonderful way. Runners were sent out to bring in outlying members of the tribe, a comfortable grass house was built for Mr. Jamison, and in a few weeks twenty-five of these children of nature received Christian baptism after giving clear evidences of conversion.

Mr. Dillon's account of this interesting people recalls the stories of the kindness, courtesy, and hospitality of their ancestors at the time of the discovery. Mr. Dillon says : " During our visit the Indians brought us more than an abundance of such food as they had, and in every way that they could show kindness they did so. For example, they never use tables ; but, learning that we had been accustomed to such extravagances, the second chief came, on the morning after our arrival, with two young men, and spent a half day making one for us. They are strictly honest ; anything under any circumstances is perfectly safe."

It would almost seem that this primitive tribe had been preserved in their mountain fastness to afford an impressive object lesson by contrast with such Indians as the Guatosos on the one hand, and of the Coj on the other of the evil inflicted upon the aboriginal peoples of Central America by whites who have either shamelessly degraded them or turned them into sullen fanatics.

2. *The Talamanca Indians*.—This numerous and degraded tribe, living in the low-lying lands and foothills of Southeastern Costa Rica and Northeastern Colombia, present in most respects a striking contrast to the Chiripo. There is some affinity in the languages of these two tribes, but they are otherwise most dissimilar. The Talamancas are about two thousand in number, live in clusters of huts, which are little more than thatched roofs, avoid contact with the whites, from whom, in the persons of runaway sailors, rubber hunters, and cattle thieves, they have suffered unspeakable outrages. They have a tribal organization ; but a representative of the government lives among them and is the real ruler. Some

slight attempts at the most primitive agriculture are made ; but the Indians subsist principally on fish, wild animals, and wild fruit.

Very few of them speak Spanish. To the vices of heathenism have been added nameless degradations, brought in by the bestial whites who have been among them. Fortunately the rubber trees have mostly disappeared, and they are now spared the incursions of the rubber hunters, who are to the Indians of Central America what rum traders are to the native African.

The climate is trying and dangerous. Fevers prevail, even the Indians having no immunity, and poisonous serpents are numerous. Yet these conditions have not prevented the residence in Talamanca of white persons, impelled by greed or lust, and it cannot be conceded that the trader can go where the missionary cannot. Mr. Jamison lived and labored among these Indians until withdrawn by the mission, because it was felt that such isolation was inexpedient. Into such regions missionaries should go two and two.

Access is had by open boat along the Caribbean coast from Port Limon, Costa Rica, to Cahuita ; and from thence over an execrable trail forty miles to the first of the villages. Another route is by Old Harbor, but is the more difficult of the two. There are to-day no missionaries among these Indians. Who will go ?

3. *The Tucuriqui Indians.*—These Indians, numbering some five hundred, live in a river valley in Eastern Costa Rica, and may be reached on horseback by a ride of seven miles from the railroad station of Tucuriqui on the railroad connecting San José with Port Limon. They are settled in one village, have some slight admixture of Spanish blood, and are mostly nominal Romanists, and are visited at intervals by priests from Cartago.

The climate is good, if care is taken about exposure to night air, the elevation above the sea being about twenty-five hundred feet. No missionary has ever resided among them. Who will go ?

4. *The Coj Indians.*—This tribe, inhabiting the very high lands of Central Costa Rica, have a considerable mixture of Spanish blood, live by agriculture, are nominal Romanists, and inclined to be fanatically so, and have almost lost the native language, speaking Spanish instead.

They are reached with comparative ease except for the last few miles of the journey, which is a mere trail through the jungle. They number about twenty-five hundred. They have no distinctively tribal organization, and have a resident governor. No missionary has gone to this tribe. Who will go ?

5. *The Guatosos Indians.*—This tribe, numbering perhaps twelve hundred, and living for the most part along the Frio River, in Northwestern Costa Rica, is reported by Mr. Dillon to be the most pitifully in need of the Gospel—the dirtiest and lowest of all the Indians whom he visited.

Very few of them speak Spanish ; they have had no chief for thirty years, and are so remote, degraded, and useless that the government has

been able to accomplish but little in their behalf. For two hundred years they were able to resist the incursions of the whites, killing even priests in their efforts to penetrate their country. But the rubber hunters—those pitiless scourges of all tropical America—overran and subdued them and taught them the unspeakable vices of the degraded white man. Now their spirit is thoroughly broken, and the country is defended only by its inaccessibility. Perhaps no natives in all America have suffered more from the whites than these Indians; but once assured that the expedition meant good and not evil toward them, they were found to be friendly and hospitable. Their religion is a rudimentary belief in a future state, and they are wholly uncorrupted by debased forms of Christianity.

Of the many routes by which this tribe may be reached, the best, all things considered, is up the river Frio from Lake Nicaragua by canoe. Under favorable circumstances, the trip can be made in five days from the mouth of the river.

This tribe was visited in March, 1895, by Mr. William A. Arthur, of Philadelphia, who has since founded the Central American Industrial Mission.

The purpose of this mission is to plant colonies with the view to self-supporting mission work in that needy region. The Guatosos are especially the object of the immediate solicitude of this infant mission, which is represented in this country by the Philadelphia Missionary Council, Fifty-fourth Street and Lansdowne Avenue, Philadelphia, Pa., and by the Central American Mission, of which the writer is secretary. The former has exclusive charge of industrial or self-supporting work; the latter of the missionary work in Central America which is supported from abroad.

6. *The Indians of Salvador.*—What has been said above of the Indians of Nicaragua will, in the main, apply also to the Indians of Salvador. Indians of pure blood form the bulk of the population, have no tribal organization, are, in fact, the people, tho neither so well educated nor so influential as the whites of pure blood among them. They are the laborers, soldiers, petty officials, and agriculturists of the country.

In religion they are fanatical Romanists. To the lasting disgrace of this great Protestant land be it said, there has never been a resident missionary in this republic. The population is dense, eight hundred thousand living in a territory of twenty thousand square miles extent. In the capital and larger towns a liberal element is found which earnestly desires that missionaries be sent. Who will go?

7. *The Indians of Guatemala and Honduras.*—As the final reports upon the Indian peoples of these two republics are not completed, and as by far the greater number of the pagan Indians in the five republics are found in these two, an account of them is, by consent of the editor of the REVIEW, postponed to a subsequent paper.

It may be here said, however, that the explorations just approaching a conclusion have disclosed a mission field among the aborigines of these

two republics, which is of great extent and surpassing interest. The reports of the expedition, tho not ready for publication even in this brief, summary way, are so definite and comprehensive that the Central American Mission is now fully prepared to induct at least twenty missionaries into fields as absolutely untouched by the Gospel of Christ as any on the whole earth. That the reader may have some more definite conception of the greatness of the field thus opened in Guatemala and Honduras one tribe may be mentioned.

The Xicaque Indians of Honduras, for example, whose country lies northward from Tegucigalpa, the capital, among the high mountains in which the rivers Guayape, Aguan, and Sulaco take their rise, number between twelve thousand and sixteen thousand, of whom three fourths are in some sense Romanized, but who number at least four thousand of absolute pagans. These are neither inhospitable nor revengeful, but their distrust of the whites is so deep that it was a matter of the greatest surprise to the tribe when their chief gave his hand to Mr. Dillon at parting.

It will be seen that there are many contrasts between the Indians of Costa Rica, Nicaragua, and Salvador, and those of Guatemala and Honduras. The tribes of the last-named republics are strong in numbers and are spread over vast spaces of mountain and forest. In the former the tribes are small, and many languages must be learned before they can be thoroughly evangelized. In the latter, one language will often give access to from ten thousand to seventy-five thousand souls.

While the churches of America have been sending missionaries into the remotest parts of the world, they have strangely neglected this tempting and destitute field at their very doors. And this in plain disregard of the spirit of the Divine plan of campaign of missions given by the Lord Himself in Acts 1 : 8, which contemplates the moving out by concentric circles from strategic centers, and—by implication at least—forbids the overpassing of unevangelized regions.

With the opening, through the Arthington Explorations of the Central American Mission, of this vast Indian field, within four days' sail of New Orleans, it is hoped that the response in men and means will be commensurate with the need.

At least in the beginning it will be inexpedient for lady missionaries to attempt work among these tribes. Not alone nor chiefly because of the difficulties of travel, but because they can at first be more effectively reached by men. With the gathering of a few converts, however, this objection will disappear, and a great door and effectual will be opened to women missionaries among these peoples, so near, so needy.

THE ARMENIAN CHURCH.*

BY REV. PHILIPP VOLLMER, PH.D., PHILADELPHIA, PA.

Armenia of old and that part of the Turkish Empire where the majority of the Armenian race still lives is situated in the western part of Asia, not far from Palestine, between the Black, the Mediterranean, and the Caspian seas, remote, inaccessible, and isolated. The fact that in the northwest, Turkish Armenia is bordering on Russia is at present the cause of much uneasiness and concern in English diplomatic circles.

In extent Armenia is a country as large as New England, constituting a plateau of 7000 feet high, which is for the greatest part barren and rough, but not without many fertile spots in the numerous valleys. The highest point is Mount Ararat, on which Noah's ark is said to have descended after the flood. Many theologians and not a few archæologists also strongly assert that in Armenia the cradle of the human race must have stood; and with a great array of learning they have proved to their own and many others' satisfaction that the very spot is to be found in the region where the four great rivers, Euphrates, Tigris, Araxes, and Kur, take their rise, these being in their opinion identical with the four rivers, Pison, Gihon, Hidkel, and Euphrates, which, according to Gen. 2 : 10, "went out of Eden."

The name of the country, Armenia, is derived from the name of one of their ancient kings, Aram, who was a contemporary of Abraham. The Armenians themselves call their country Haichia, from Haichun, the name of their ancestor, who was a great-grandson of Japhet, one of the three sons of Noah. In outward appearance, however, the people show great resemblance to the Semitic type, having a brown complexion and eyes of a yellowish brown.

The Armenian *people* are not confined to the territory of old Armenia, but are to be found almost everywhere, preserving, however, with great tenacity, their national unity and individuality, wherever they are found, almost equal to the Jews. With this people they have, moreover, in common, their dispersion, their political dependence, the oppression endured in all ages, and their occupation as tradesmen. The Armenians number, according to the last census, 4,000,000, over three fourths of whom still occupy the same territory as their forefathers did, 2,500,000 of them being Turkish, 1,100,000 Russian, and 100,000 Persian subjects, while the rest are scattered all over the entire globe, our own country not excepted. But wherever they live, they enjoy the reputation of being a quiet, intelligent, very polite, temperate, and extremely frugal people. The majority of them are engaged in trade—almost the entire commerce of the

* As the Armenians are just now in the public thoughts of the civilized world, owing to cruel massacres of thousands of their number, a brief statement as to their country, their character, and their religion seems timely.

Turkish Empire being in their hands. This occupation accounts mainly for their almost universal dispersion. The Armenians under Turkish sovereignty are, of course, everywhere surrounded by fanatical Mohammedans, ruled by them, hated by them, constantly annoyed by them, and from time to time massacred by them. These outrages are no mere ebullition of violence, temporary and transient in its nature. They show, on the contrary, a settled purpose on the part of the hordes of Eastern barbarism to suppress a civilization that is based on the Christian religion. Positive proof of this are the four bloody persecutions of the present century—in 1822, when 23,000 were slain and 17,000 sold into slavery; also in 1860, 1876, and the one at the present time.

The ancient *history* of the Armenians is, like that of most old nations, shrouded in obscurity. First they were a constituent part of the Assyrian Empire; then they were ruled in succession by eight independent kings; later Cyrus made them part of his Persian Empire, and afterward the Seleucides subjected them unto Syria. For more than seven hundred years Armenia was the bone of contention between the Romans, the Persians, the Parthians, and native rulers, till the Arabs subjugated one part in 650 and the other in 950; in 1574 the whole became a part of the Turkish Empire. Part of the ancient Armenian territory has belonged to Russia since 1829.

Circumstantial evidence proves that *Christianity* must have been introduced into Armenia at a very early date. The first church historian, Eusebius (died 340) found in the library at Edessa a manuscript in the Syrian language containing a very remarkable correspondence between Jesus Christ and Abgarus, an Armenian prince. These are the words of the letter of Abgarus to Jesus:

“From Thy miraculous healings and raising of the dead, I conclude that one of two things must be true: either Thou art God Himself, descended from heaven to do such deeds, or Thou art the Son of God because Thou performest such acts. Come, therefore, to me and heal me from a severe sickness.”

Christ answered this letter in the following words:

“Abgarus, blessed art thou because thou didst believe in Me without seeing Me. For it is written that those who see Me shall not believe in Me in order that those who do not see Me might believe and live. In reference to thy request that I should come to thee, I say that I have here among My own people to fulfill all for which I am sent. After having fulfilled it, I will be taken to Him who had sent Me. But when I shall have been taken up, then will I send to thee one of My disciples that he might release thee from thy sickness and give life to thee and to those with thee.”

Eusebius goes on to say that in the year 30 A.D. Thaddeus, one of the seventy disciples, did actually come to Abgarus, did heal him of leprosy and convert him and his subjects to Christianity. Legend has it that Christ even sent him His picture through Thaddeus, and this picture is still shown in one of the churches in Rome. Another historian, Moses

Chorensis (died 470 A. D.), communicates also a correspondence between the same Abgarus and the Roman Emperor Tiberius. In this, Abgarus brought charges against Pontius Pilate for condemning Christ to death. Tiberius, in his answer to Abgarus, says that Pilate had written to him about the miracles and innocence of Christ, and it was only the Senate's fault that divine honors were not rendered unto Christ.

The genuineness of these letters may well be doubted. Their existence at so early a period goes far to prove, however, that Christianity must have been very early introduced into Armenia. This was actually done during the first and second centuries of the Christian era; and in the third century, the people accepted Christianity generally, thus becoming the first in the world's history to accept Christianity as a nation. Tertullian in the second century already speaks of flourishing churches in Armenia; and in the middle of the third century a bloody persecution under Tiridates III. is reported.

The real apostle of the Armenians, however, and the actual founder of that ancient church is Gregor, called the Illuminator, because through his activity the night of heathenism vanished and the light of the Gospel began to rise brilliantly over Armenia. He was the son of a prince, and was born in 257. In the afore-mentioned persecution his whole family suffered a martyr's death, notwithstanding their high position, Gregor, then two years of age, being the only member who was almost miraculously rescued by an old nurse, who fled with him to the neighboring province of Cappadocia. Here Gregor received a Christian education, and after returning to his native land, he labored so successfully, in spite of persecutions, that at last his work was crowned by the conversion of the persecuting king himself and by the general acceptance of Christianity by the great majority of the people. In planting the Armenian Church, Gregor proceeded with much prudence, circumspection, and wisdom. In admitting young men to the schools which he opened all over the country, he gave preference to the sons of the heathen priests and their relatives, his intention being to make them well disposed toward the new doctrine. In the year 302 A. D. Gregor was consecrated bishop of all Armenia, and in 325, he received a cordial and very pressing invitation to the famous first ecumenical council at Nice, where the doctrine of the eternal Godhead of Christ was promulgated. However, he did not go personally, apprehending that too much honor might be bestowed upon him for having been a confessor during the persecution. As his representative he sent his son, to whom he also, toward the end of his life, entrusted the supervision of his diocese. At his death he left the church which he planted in a very flourishing condition, in which it remained for a long period after his death, notwithstanding political upheavals. Gregor was also a very able writer, of whom sermons and prayers are still extant. Thus by his own example, he kindled a profound interest in education and learning, so that after the invention of the Armenian alphabet, the golden era of Armenian literature was ushered in

by translations of almost the entire Greek and Syrian literature, as well as by original works.

One great hindrance in spreading Christianity was the lack of a translation of the Bible into the vernacular of the country. The preachers were compelled first to read the text in a foreign language, and then translate and expound it. There was not even an alphabet of the Armenian language. To overcome both difficulties, Mesrob worked incessantly day and night to invent first an alphabet for the Armenian tongue, which would then enable him to translate the Bible. For a long time all his exertions remained fruitless. Seeing that human ingenuity and wisdom alone is not sufficient, he took refuge in prayer. One day, when he was again engaged in earnest prayer, he beheld a rock and a right hand engraving upon it several signs. These imprinted themselves so clearly upon his memory that afterward he could recall and imitate all of them; and thus, Mesrob's disciples tell us, the origin of the Armenian alphabet was found. Immediately he began work, and in the year 410 A. D. the translation of the Bible was completed.

Soon after Mesrob's death, the then ruling Persians instigated a bloody persecution with the intention of converting the Armenians to the Persian fire-worship. In a hotly contested battle, in 451, on the river Dechemud they were utterly defeated. But in spite of oppression following this defeat, the Armenians remained steadfast till their oppressors, the dynasty of the Sassanides, were overthrown.

Up to this time, the Armenian Church constituted an integral part of the Church universal. In 451, however, they adopted in open synod the doctrinal errors of the Monophysites, who deny that in Christ two natures were inseparably united—a truly divine and a veritable human nature. Since that time they constitute an independent church and are affiliated with none of the three great bodies into which the Church is divided. They know nothing of Protestantism, not having been in the least influenced by that great movement; but both the Roman Catholic and the Greek churches have been trying to secure their adhesion. A disruption came in 1439, and one part joined the Roman Catholic Church, acknowledging the Pope as their spiritual head and adopting the distinctive Roman doctrines, yet retaining in their services their native tongue. This portion of the Armenian Christians is called the United Armenians, while the old monophysitic part goes under the name of the Orthodox Armenians. This schism revived the old persecutions, and about the middle of the eighteenth century the Armenian patriarch sought and obtained the intervention of Peter the Great of Russia. Since then the orthodox part of the Armenian Church has found shelter under the protection of Russia.

The *doctrines* of the Armenians are almost identical with those of the Greek Church. They have the seven sacraments; in baptism the child is immersed three times, it is then anointed with holy oil, confirmed, and partakes of the Lord's Supper in both elements. Prayers are said for the dead; but the Church does not believe in purgatory nor admit of indul-

gones. There is a threefold order of the clergy—bishops, priests, and deacons; and there are three degrees of episcopal rank—the archbishops (chief among whom is the patriarch), the bishop, and the teacher of theology. The clergy are further divided into the black and white, the black being the monks and the white the parish priests. This latter class is permitted to marry before ordination, but not after.

The Armenian Church teaching then, as we have seen, the same errors of the two medieval churches, has justly been regarded by the Protestants as a proper *mission field* for the dissemination of a purer gospel. Consequently missionaries of the American Board of Boston began work among them in 1831. For many years it was hoped that they might quietly and without formal church organization exert an influence that would reform and spiritualize the ancient church from within. Persecution reluctantly compelled the missionaries to seek protection by forming a separate Protestant Church in 1850. At about the same time, the Missionary Society of Basel, Switzerland, also established a mission among them. There are now three missions in Armenia, comprising 281 stations, 944 foreign and native laborers, 112 churches with a membership of 11,481, 264 Sunday-schools, with 46,864 adherents, and a number of colleges and theological, high and boarding-schools with a total of 19,886 persons under instruction. It is hoped that these native Protestants may be instrumental in arousing this ancient but fossilized church and raise it to a more spiritual type of Christianity; and a beginning of this uplifting work has already been made.

How necessary this missionary work is in Armenia, may be gathered from the very unfavorable reports that reach us touching the *religious and moral condition* of clergy and people. Very recently one of the Protestant missionaries, trying to impress an Armenian bishop with the duty of the Armenians to work for the conversion of the Mohammedans, was startled with the reply: "What are we to preach to the Mohammedans? They believe in God like we and have good prayers. We could only preach to them about the Trinity and the divinity of Christ." "But," said the missionary, "the difference between Christianity and Islam is truly very great. The heaven—*e.g.*, which the Bible teaches—is a far superior conception and a much purer ideal than that of the Mohammedans." To which the bishop replied: "If I were certain that the paradise of the Mohammedans really existed, I would wish to be there." This proves better than many words the low condition of the Armenian Church, and the urgent necessity of working among them.

The first evangelical Armenian Church was organized July 1st, 1846, after those who had accepted the Protestant form of Christian belief had been excommunicated from the Armenian Church by the anathema of the patriarch. It was the original desire of the missionaries to bring about a reform in the Armenian Church, but the attitude of the patriarch made this impossible. At the beginning of 1895 the evangelical Protestants numbered nearly fifty thousand.

A NEW MISSIONARY UPRISING.

BY WILLIAM T. ELLIS, ASSOCIATE EDITOR OF "THE GOLDEN RULE."

One whose ears are open to "the sound of a going in the tops of the mulberry-trees" must have heard the premonitions of a new and mighty movement among the young people's societies of our churches. I think that I speak well within the truth when I say that this revival, or "advance," is of greater importance to the cause of Christ than anything that has concerned the youthful members of the Church since the discovery of the Christian Endeavor Society fifteen years ago. Yet this new movement has spread so imperceptibly that only he whose ears are quickened by the Spirit may have noticed it.

I speak of the marvelous awakening in practical evangelistic effort and deeper spiritual life that has possessed the Christian endeavor movement within the past year. Already this spirit has resulted in thousands of conversions outside of the usual line of the Society's work, and it has spread itself abroad throughout the length and breadth of the land as a sweet savor of the pure Gospel. Without comment upon it, let us briefly follow the history of this "new endeavor."

Two years ago, in the city of Reading, Pa., the State Christian Endeavor convention was held, and Rev. Charles Adamson, a pastor zealous for the salvation of souls, conceived the idea of having the delegates share their blessings with the work people of the city who could not get to the meetings, even if they so desired, and most of whom knew practically nothing about the joys that filled the hearts of the Endeavorers. There had been little preparation for such a campaign, yet permission was secured from a number of employers to hold meetings during the noon hour in their shops and factories. Companies of willing workers were soon formed, and at the close of the morning sessions of the convention the delegates would march, with songs on their lips, to these places of employment, where the Gospel story was simply told by the earnest young people. The result was most marked. The Endeavorers themselves were thrilled with something of the joy of the missionary, and the cordial attention and intense interest of the work people surprised even the most ardent advocates of the plan.

One year later, at the wonderful convention of Pennsylvania Christian Endeavor societies, held in York, this evangelistic movement was made the predominant feature of the convention. Rev. Charles A. Oliver, a Presbyterian pastor of the city, whose chief ambition is the salvation of men, took charge of the work, arranging for evangelistic meetings each day in mills, factories, shops, the jail, the almshouse, in the public square, etc. When the convention met, the delegates were formed into companies with experienced leaders, and each was assigned a place of duty. More than a score of meetings were held each day of the convention, many souls found

the light, and a general religious awakening of marvelous character was the result. This determined the place of practical missionary work in the Christian Endeavor conventions.

With the experience of York (1894) in mind, the United Society arranged for a similar Gospel campaign in Boston during the convention there last summer. So, when the Endeavorers came up from all parts of the land, they not only reported direct missionary gifts of \$340,603.54, and the glad news that 202,185 of the associate members had been led to Christ during the year, but they also showed the practical nature of their religion by entering heart and soul into this movement for practical evangelism. Rev. James L. Hill, D.D., of Salem, Mass., a trustee of the United Society; Rev. Charles Roads, of Philadelphia, Pa., ex-President of the Pennsylvania Christian Endeavor Union and a leader in this work, and Rev. Charles A. Oliver, of York, Pa., were appointed a committee to arrange for evangelistic meetings during the Boston convention. It was felt that if this sort of work could be carried on with any degree of success in Boston, with its abnormally difficult conditions, it would surely succeed in any other city in the land. Therefore, altho hindered in many ways, the committee arranged for evangelistic companies of Endeavorers from many States, organized and instructed them before they left their homes for Boston, and had them ready to begin their splendid campaign of witness-bearing on the very first day of the convention.

Fifty-five different places were secured in the city. These were of almost every sort—wharves, shops, missions, stores, institutions of various kinds, and favorable points in the open air. Notice was given through the press and by direct communication to the working men of the time, and place, and character of the services. Since most of the evangelistic companies were from distant States, the very novelty drew together large audiences.

Perhaps I can in a word describe the character of one of these Christian Endeavor evangelistic meetings. It was held in a mill. The Endeavorers gathered at the noon hour. After the work people had eaten their lunches they assembled in the weaving room, among the looms, and as near to the visitors as possible. The leader (Mr. William Shaw, one of the three executive officers of the United Society of Christian Endeavor) stood on a bench for an improvised pulpit, and after telling in a few words who the Endeavorers were and what they represented, the company began to sing the bright Christian Endeavor songs. There was much praying, and a few practical words from the leader proclaiming "the Lamb of God that taketh away the sins of the world," and one after another, the delegates testified what this Jesus is to them. Then, the engine having been set in motion some minutes earlier than was expected, the leader gave the Gospel invitation to the music of whirring pulleys, belts, and shafting, and ten persons accepted the offer of salvation.

More or less similar were the 120 evangelistic meetings held by the En-

deavorers during the Boston convention. The audiences were interested to a remarkable degree, many of the toilers putting themselves to great inconvenience to be present. When the opportunity was given each day for all to share in the services, 284 attendants, most of them Christian employees, testified or took part in some other way. Twenty thousand persons were reached by the Gospel message, and 585 delegates, from more than a score of States, participated in these services during the days of the Boston meeting.

Of conversions it is impossible to speak. It is not always well to count on visible manifestations. Certainly the number of those professing to accept Christ reached more than two hundred. As many as twenty persons in a single meeting took the decisive step. This magnificent showing, marvelous as it is, does not reveal on its surface the greatest good of the meetings, for from this taste of the joys of preaching the Gospel, hundreds of Christian young people went home to their churches and societies in all parts of the land to partake more fully of the feast of consecrated work for souls.

Such an influence permeating the societies of the land could not be without tremendous effect; and now, as I write, I have before me the reports from some of the last of the Fall State conventions of Christian Endeavor societies. These tell the glad story of Boston, 1895, over again. The majority of the State unions made practical evangelistic work by the delegates a chief feature of their great annual meetings. Pennsylvania surpassed its noble record of the previous year; California witnessed pentecostal times; Maine held thronged Gospel services; Wisconsin, Nebraska, Indiana, Missouri, Minnesota, Iowa, Delaware, all report in the same jubilant strain glorious Christian Endeavor meetings for the unreached masses. Massachusetts, the conservative Bay State, went into the work at her State convention with a zeal and enthusiasm that resulted in an untold harvest of redeemed ones, and now her societies have gone forth to practically fulfill the year's motto, "Saved to serve." Each of these great meetings has increased the influence of the evangelistic spirit, and has sent the Endeavorers home to their individual societies to carry out in their own churches and neighborhoods this practical effort for those who do not come within the scope of the usual methods of preaching the truth.

One single society in Glenholden, Pa., upon the return of its delegates from Boston, appointed an evangelistic committee; services were held weekly, and the first seven meetings resulted in 50 conversions! York, Pa., the place where this movement received its first great impetus, is at this writing carrying on a Christian Endeavor evangelistic campaign. The Methodists of Philadelphia, in their great revival in Armory Hall, adopted the same method of using organized companies of their young people. In like manner, in many parts of the land, these convention efforts have been but the starting-points of mighty radii of evangelistic influence.

There is not space to comment on the striking lessons that these bare

facts so eloquently tell. Above all else, they show the power of a living Gospel. The plain, blood-stained cross of Jesus Christ has not ceased to be the greatest magnetic force of all the ages. The Lamb of God has lost none of his beauty and power. No topic is of such vital interest to man everywhere as that of Christ and salvation. I could repeat instance after instance to show how this simple Gospel story has been sought with utmost eagerness. Listen to this ! During the Boston convention a company of delegates from a distant State were lost in the labyrinth of streets and failed to reach their appointment on time. The workmen were so eager for their presence and their story that they hired a carriage and sent one of their number to the Convention Hall to see if some Endeavorers might not come down and hold a meeting with them. Who of us thought that such a story could be told of a great Christian city ?

One other truth that I desire to merely indicate is that the young people of the Christian Endeavor Society and of the Church in general have no greater enthusiasm than that for practical missionary work. There is nothing in all Christian Endeavor that has met with the response that has been accorded this "advance." Invariably the delegates report these evangelistic meetings as the very best sessions of the convention ; and if you could see them, as I have seen them, trudging for miles to a remote factory, beneath a burning sun, simply for the privilege, not of making speeches or of winning applause, but simply of bearing humble witness before a company of untutored men of the power of God unto salvation, you would with me praise the Lord for this new crusade. ;

Coincident with this evangelistic enlargement has been the outreaching after spiritual power manifest in Christian Endeavor circles. The Society has always stood for spirituality, but in an unprecedented degree there is being witnessed at the present time a seeking after those things of Christ that lie deepest in the spiritual life ; an outreaching for a fuller consecration, for a richer abiding of the truth. In line with this Dr. Clark has proposed to Christian Endeavorers a "World's Christian Endeavor Prayer Chain," to be joined by all those who feel the need of a better spiritual life, and who are willing to pray daily for spiritual blessings upon the cause of Christ everywhere, upon the Christian Endeavor Society, and upon the members of this prayer chain. Within one week after the covenant had been proposed Dr. Clark received more than two hundred letters from Christian Endeavorers asking that they be enrolled as members of this World's Prayer Chain. Thousands of persons, in many lands, have already become "links," and each day witnesses further enrolments. Here is the covenant to which all Christians, whether Endeavorers or not, are asked to affix their signature :

"Trusting in the Lord Jesus Christ, and realizing the untold blessing of fervent, united prayer, we, the individual links in the World's Christian Endeavor Prayer Chain, covenant and agree to make it our practice to offer a petition for one another and for the cause of Christian Endeavor

every day. We also promise to endeavor to bear in mind, at the usual time of our daily devotions, the particular cause which is brought to the attention of the Prayer Chain each month as the object of our united petition."

There is no form of organization. The members are asked, but not required, to send their names to Dr. Clark, that they may be enrolled on a private list in order that the members may be known and the faith of the members increased. Dr. Clark's address is 646 Washington Street, Boston, Mass.

Who shall say that these two new and twin endeavors—the enlargement of spiritual life and the practical evangelistic crusade—shall not have a great part in ushering in that glorious day when all the kingdoms of this world shall be the kingdoms of our Lord and His Christ?

ELSIE; OR, THE GRACE OF GOD.

BY MRS. E. M. WHITTEMORE, NEW YORK CITY.

Mission work in the slums and in the upper part of New York City is very similar in many respects. Lives of sin, hidden behind brown-stone fronts, are, if anything, more difficult to correct, and following the Master to fine-appearing haunts of sin is beset with more difficulties than amid the poverty and coarseness of the slums. Sin is the same whether it is encountered on the top rung of the ladder, where the devil temporarily blinds the senses of his victims behind a whirl of tinsel finery, or when, descending lower and lower, the lowest step is reached, and the weary, reckless tread of vice and crime is heard in the slums. It is worth while, however, to follow sinners through their various stages, amid repeated discouragements, if finally one may rescue them by the grace of God.

From a beautiful home of comfort and refinement there stepped forth one day a poor, silly, foolish, but exceedingly pretty young girl of fourteen. By her side was a noted villain, who, through lying and deceit, had passed himself off as a person of title. By the time that suspicion was aroused in the minds of those who entertained him he had in subtle ways gained the love of this mere child, and he managed so to control her every thought that it was comparatively easy to gain her consent to elope with him. Once married, he thought that the parents would speedily relent, and thus he would be reinstated in the household, and later would have at his disposal whatever wealth the family might possess.

Contrary to all expectations, the dishonored family most emphatically resented all efforts at reconciliation, and with breaking hearts closed their doors even to their own child. Through gambling and other evil pursuits the newly married husband kept up appearances for a few short years, during which time no attempts succeeded in turning poor Elsie to the Savior, tho many regrets and much shame and sincere remorse filled her heart.

The wild excitement of the life she led gradually produced and strengthened in her the taste for wine, until at last it gained such a mastery over her that, tho dressed in silks, she was powerless in the hands of companions who led her still lower into the sinful ways of the corrupt world.

The once apparently fond husband, under whose influence this formerly pure girl had become so changed, became not only a tyrant, but with great brutality—too awful to record—caused her to submit to his diabolical whims, until she no longer sent for liquor to give her a pleasurable gratification, but that it might, if possible, render her oblivious to his cruelty.

In desperation she made six attempts to leave him, but each time she was captured again before the night passed. Finally one day, more than ever crazed with grief, she succeeded in carrying out her purpose, and became a wanderer upon the streets of New York. Again she was found, and was urged to accept of the love and salvation of Jesus ; but through false reasoning she again rejected the way of escape from the life which quickly followed.

Disheartened by ill health and repeated failures to secure light occupation, she yielded more than ever to her craving for drink, and for weeks at a time was comparatively unconscious of her surroundings or companions. One night, after a dreadful debauch, she was arrested with others ; she was tried and sentenced to prison, and was placed on a par with the very lowest characters from the slums. She was made to realize very forcibly that the devil is no respecter of persons. The refinement of former days only intensified her misery, and the recollections of the past at times almost bereft her of her reason. Incensed beyond measure at all this additional disgrace, her parents, at the time of her release, had her again committed to avoid future publicity.

A few days after her second sentence the Door of Hope was opened at 102 East Sixty-first Street ; and after the opening exercises were over and friends had left I knelt before God and reminded Him that all was in readiness, that even the beds were prepared, but that no inmates had come to find shelter there. I asked that He would graciously send those whom He saw were in need of such a home. The following morning a note came from Elsie, in which she asked that we would for God's sake give her a chance. With some difficulty, consent was obtained to have that second committal withdrawn. Those who knew her best sadly shook their heads, and said that the experiment was certain only to meet with failure, and that it might materially reflect upon the work just being started. Nevertheless, by God's guidance, provision was soon made for her reception, and it was not long before she was introduced to the Head of the home—our blessed Lord. She gladly availed herself of the oft-spurned love, and it proved sufficient not only to convince her of sin, but through its purity the sin was washed away, and in the strength of that love she has daily proved His efficacy to save and to keep.

Not many months later the death of her husband was reported, and some two years ago one of God's servants was prompted to give her his hand. Under cover of his name she has now a dear little home of her own. Not only has this happiness been bestowed, but her family (so greatly injured) have relented and have welcomed her back.

Feeling in her heart a strong desire to work for God, she, with a few others, have opened a place of worship in the town where she lives, and there they gather regularly, with heartfelt gratitude to God that He is no respecter of persons, and that He wills to save even unto the uttermost.

Surely this instance will suffice to prove to the most skeptical the advisability of persistency in service for Christ. Never be in such haste to further God's cause as to pass by even one who has caused discouragements and disappointments without number. Opportunities are granted to us to sow seed for which we will not later be held responsible. To be effective workers in the slums or in less conspicuous places of vice, we must keep in such close touch with God as to catch His divine thought, to act upon it, and to give Him the glory for all that may be accomplished. Never be influenced even by blessed results, but trust in God, work by God's strength and guidance, and definite fruit will then be gathered for God.

II.—INTERNATIONAL DEPARTMENT.

EDITED AND CONDUCTED BY REV. J. T. GRACEY, D.D.

The Attitude of the Turkish Empire toward Christians.

BY J. T. GRACEY.

1. *Under the "Capitulations."*—The Roman Empire recognized "extra territoriality" in the government of foreigners settled within its bounds, and extended the privileges under it by a sort of fiction according to which these communities, smaller or greater, were treated, within limits, as if non-residents.

Five hundred years ago, when the Turk entered Europe, he adopted this Roman fiction toward non-Moslems within the territory of the empire. Theoretically, as a good Moslem, every Muhammadan ruler is obliged to put to the sword all who refuse to accept the Quran and the Prophet. As a matter of fact, no Moslem conqueror or ruler has found it within the range of practical politics to thus far "unify" the inhabitants of the geographical section he claimed to govern. There never has been an instance where all the subjects of a Muhammadan ruler were Moslems. The preservation of these non-Moslems has been essential to the commerce or other fixed necessity of the country. Hence, under restrictions, they have always been suffered to remain, the right of the realm to compel all subjects to accept Islam, as a theory, never being vacated. The fiction of "extra territoriality" in the Turkish Empire adopted from the Roman Empire was an invention to avoid the concession that any subjects of the empire were not Moslems. It was thus simply in accordance with ancient usage, already recognized in the territory, that non-Mussulmans continued, possessed of liberty under slight personal restrictions, tho not exempt from taxation or tribute, and some other obligations to the government.

When the American missionaries first entered Turkey seventy-five years ago, they did so under cover of these "capitulations," which had thus been in usage for more than three hundred years. Rights of worship and education, according to their own convictions and pleasure, were recognized as belonging to all Christians entering, or resident in the Turkish Empire. Under this general concession Christian missionaries prosecuted successfully their distinctly professional business in various parts of the Turkish Empire. They established schools and colleges, set up printing establishments, and exercised themselves in all religious functions incident to their vocation, not as a privileged class, but in common with merchants and others, each within their own sphere.

2. *Under the Berlin Treaty.*—The Christian Powers sought from time to time to incorporate the privileges recognized in the "capitulations" into rights, secured by treaty with the Ottoman Empire. The object of the Berlin Treaty of 1878 was to perpetually bind the Turkish Empire by compact to an unalterable observance of these privileges, save as they might be modified from time to time, with the consent of the Christian nations. The representative of the Sultan at Berlin declared it to be the full intent of the Ottoman Empire to maintain the principle of the "capitulations" in force. It had, under the law of internal necessity, for centuries made such concessions, always, however, as an act of clemency, subject to modification or suspension at the pleasure of the sovereign. The Berlin Treaty stripped the Sultan of this privilege, as we have said, save with the concurrence of the other nations of Europe. The Sublime Porte became only a vizier governing these races, subject to a consensus of Chris-

tian sentiment. That this was the plain understanding is shown by the fact that very many reasonable modifications have been from time to time agreed upon, till they have become quite a department of international and Ottoman jurisprudence. It was a humiliation to the Sultan to have thus thrust upon him a limited monarchy, subject to an outside congress of nations. According to Moslem law the Sultan is Pope as well as king. This struck from him all his powers as Pope over all except his Moslem subjects, and at one blow blotted out his right as a good Moslem to put to the sword all who would not accept the Quran and the Prophet—a right never conceded till then, the exercise of it, we reiterate, being a matter of expediency. The Berlin Treaty became the magna charta of Christians in the Turkish Empire. Great Britain became security that the Turk would carry out the compact, and received the island of Cyprus in lieu of the guaranty.

3. *How has the Turk kept the compact?*

—1. American missionaries, under the axioms of the "capitulations," had conducted enterprises of publication and education, also charitable work of medical treatment, free instruction of the poor, and maintained religious exercises in their houses, in hundreds of cities, towns, and villages in various parts of Turkey during the sixty years from 1824 to 1884. All these privileges were exercised under ancient principles of political administration of Turkish law and usage, gradually extended from the Edict of Toleration of 1453. Tho Moslem law prohibits peaceful relations with non-Moslems, nevertheless it was the right of the Sovereign Khalif to spare whom he pleased. By various decrees, enactments, and usages the Sublime Porte confirmed the privileges of non-Moslems in the empire under this general policy of suspension. The right to break treaties, cancel the edicts, and reverse the usages, whenever good policy permits the resumption of war measures for the extension of Islam, was all the

while reserved till the Treaty of Berlin.

The Treaty of Berlin took away from the Sultan this fiction of sovereign clemency. Henceforth forever these were to be rights which not even the Sublime Porte might deny. Under the galling humiliation of that treaty the Turk did not rest. He signed the treaty as a war necessity. It was his duty to violate it as soon as possible, and Abdul Hamid II. chose to set himself to the task.

This he has done by administrative acts and by interpreting in a new way sundry laws and treaties. The authorization of presses and their publications by the Turkish authorities was a requisite accepted by the United States in the treaty of 1870, but administration under it had been reasonable. Now it was extended to minutest cavil, and the work was obstructed by the most trivial detail. Permission to print a work was annulled an hour after its publication, and all the outlay was a loss. Even Gospels long in circulation were prohibited because they contained the word "liberty" or the words "kingdom of God," the Sultan not wanting any other "kingdom" but his own; and the ridiculous incident is vouched for of the suppression of Paul's letter to Galatians, as being addressed to the people of Galata, a suburb of Constantinople, where they have been resident from the time of the Roman Empire under its "capitulations." When the censor was assured that the author of the letter had been dead many years, he demanded the certificate of Paul's burial! One would not quote such an absurd instance but that it is matched in hundreds of similar cases of obstructions of recent date. The "Christian Endeavor" constitution was not suffered to be printed, because the people would be thereby trained in organized action, and "Onward Christian, Soldier!" was interpreted as a seditious document. Similar repressive measures were imposed on schools. History and general literature were eliminated from curricula. Graduates of Chris-

tian schools were debarred from government service for the sole reason that they were such graduates. A Christian teacher *en route* from Marash to Tarsus in September, 1895, with four pupils was arrested on the road, and conveyed with great indignity to Adana, where they lay in prison six weeks, no charges of any kind being made against them, after all their belongings had been searched in vain for any objectionable matter; and after this they were sent back to Marash and forbidden to leave the city for a year. Another preacher was thrown into the Adana prison for four and a half months, with no charges of any kind against him. He was released and again seized and condemned to a year's imprisonment for having a copy of Shelley's Poems in his possession. His aged father after thirty years' ministry was condemned to prison for a year for having in his library an old hymn book which contained the hymn, "Soldiers of Christ arise!" These are not rumors; they are vouchered for in Dr. Christie's report of St. Paul College at Tarsus.

For half a century the proclamation of religious liberty of worship was interpreted to include the exercise of this function in any property of which the person was possessed, special sanction only being required if the property was to be exclusively used for this purpose. Shortly after the edict of 1892 was issued, it was interpreted to require that whenever a Christian purchased or acquired property, he must sign a bond that whether house or lands, the same should never be used for the education of children or for purposes of religious meetings. This has been rigidly enforced against Christians, and against no others. It was not made retroactive in general, but an old law was interpreted at will to apply against existing institutions, as having been begun "without permission."

Under the Hatti Humayoun, the community in which the school or worship was to be established was made the sole judge of the need thereof. Under the edict of 1892 the absolute authority was transferred to the government official, and an imperial firman was required to authorize it, which of course could only be obtained by those having "influence" (?) at court.

One of the "reforms" promised by the Turkish Government was the appointment of local governors from the class which were in the majority in any given district. This would secure Armenians the civil rule when Armenians were in the majority; but this

caused a lack of Moslem unity in the civil service, and the Sultan set himself to change—not the treaty, but—the existing Christian majorities. The Christian increment must be removed from the civil service within the impositions of the Berlin Treaty. It could be readily accomplished by a revival of the ever-present principle of the Moslem right and duty to put to the sword all non-Moslems, a principle, as we have seen, never abrogated, only suspended first by the "capitulations" inherited in Europe and then at the cannon's mouth at Berlin.

How could he superinduce this destruction of Christian majorities? The tale is already thrice told. Nineteen months ago, in the early summer of 1894, the robber hordes on the northeast border of the empire, the Kurds, were incited to raid Armenians, with renewed vigor, carrying off their cattle, their crops, and their women. The Armenians lived in seventy-five villages on this plateau. They naturally went to the rescue of their women and their property. Some shooting was done; some Kurds were killed. The Kurds did not bury their dead, but carried them and threw them down before the governor and said, "Is this the way we are to be treated?" The massacre of Sassoun ensued. Ten thousand Turkish troops were sent to "put down the rebellion," with orders that the "dogs" were to be slaughtered—man, woman, and child.

The troops were dressed like Kurds, and the Kurds led the attack, thus deceiving the Armenians into resistance which they hoped might be successful; but presently they discerned from the way the troops handled their weapons, from the weapons themselves, and the way the forces were manœvered, that they were not Kurds at all, and panic-stricken at facing 10,000 regular troops, they precipitately fled. Four hundred women took shelter in a church, where they supposed they would find protection from the sacredness of the place. They were all murdered, and the blood ran over the floor of the church into the streets. A few of the more beautiful women were offered Islam as the alternative of death, but they promptly said, "Kill us!" and then when men were defiled to dig the trench to bury them, they were all thrust, the living with the dead into the trench and kerosene poured over them, and all were burned. One mother with two children was threatened that her children should be destroyed if she would not accept Islam. She refused; they tore one

child to pieces before her eyes, and asked her again, only to be repulsed again. They killed the other child, and again asked for her decision. She again said she could not "deny Christ," and then they murdered her, and dying she said, "I cannot give up Christ." The soldiers boasted that they had slaughtered 15,000 in Sassoun. The telegraph wires were cut, and it was two months before the news reached Europe. When an English commission was appointed to investigate these massacres it was hindered for two months more. It never got to Sassoun at all. Witnesses were threatened with death if they gave testimony against the Turks, and for a year and a half the Sultan played one European power against another. Persecution was no longer confined to remote districts. The fall of 1895 saw a thousand Christians murdered about Constantinople, and a hundred—nobody knows how many—driven into the Bosphoros, their bodies in many cases washing ashore. Trebizond came next. Erzurum, Harpoot Aintab, Marash, Diarbekr, and others followed. The killing was authorized, all day some days, and for four hours on other days. Then the troops were to be called out and go through the farce of suppressing the riots. No Turks were shot. The officer assured Dr. Barnum that the missionaries and premises at Harpoot were all safe, and that no Kurd should enter the city. When the assault began Dr. Barnum appealed to him, only to receive the reply, "What can I do against 15,000 Kurds?" At no time were there more than 300 Kurds. A shell burst in Dr. Barnum's study. Nine hundred Christians were killed that day.

The missionaries fled to the college buildings. They were ordered to come out. Their reply was, "No, we will not. Kill us here." There were 17 adult missionaries on the staff. Their eight houses were pillaged and burned to the ground. Diarbekr was eighteen hours from Harpoot; 900 people were killed there. In Southern Armenia three pastors were killed, the wife of one carried off with his three children; two of these were killed, one rescued. The girls of the school were carried off to Kurdish villages. One pastor had his hands cut off, and he was shot. Thus the *unifying of the Turkish Empire* has gone on till a conservative estimate makes 50,000 Armenian lives to be lost, and half a million reduced to starvation in midwinter.

Nejib, Pasha of Damascus, is credited with saying to a confidential agent of

the British consul in that city, "The Turkish Government can only maintain its supremacy by cutting down its Christian sects," and the Grand Vizier's assertion is quoted, "To get rid of the Armenian question is to get rid of the Armenian people." The Sultan is not, as some affect, playing a new rôle; witness the massacre of 50,000 Greeks in Scio Isles in 1822, of 10,000 Armenians in Mosul in 1856, of 11,000 Syrians in 1860, of 14,000 Bulgarians in 1876, of the slaughter of other Armenians in 1877 and 1879. Hamid II. is the Pope of a religious fraternity and king of a political empire based on the forty-seventh chapter of the Quran, "When ye encounter the unbelievers strike off their heads, until you have made a great slaughter of them." He will teach Europe that the theory of all survival of Christians is still an act of clemency of the Sublime Porte, and that the right to compel all to become Moslems was never yielded, not even in form, till the Berlin Treaty, and this principle of the Moslem faith the Sultan now reaffirms, Berlin Treaty or no Berlin Treaty. That the principle is a permanent one he emphasizes by the slaughter of 2000 Yezedies at Mosul in 1892, and by all the fierce fury of the Armenian massacres of 1894-96.

European navies were massed in the Dardanelles to ask after the Berlin Treaty, and the Sultan's answer was in the appointing a *Kurd* to the office of Vizier of the empire! It is not likely they were obtuse enough not to understand what that meant. The gauntlet was thrown down, and an uncontrollable Moslem fanaticism was threatened if it was accepted. The violation of treaty rights, and the suppression of Protestant interests, systematically and openly on the increase for several years, was deliberately inaugurated by the Ottoman Government, because they saw the success of Christian missionary influences, especially of Protestants, was steadily undermining, and ultimately destined to overthrow the power of Muhammadanism in the empire. They recognized the struggle as not merely for ascendancy, but for existence. Selfishness impelled them to resist all efforts, to interfere with their methods, and expose their corruptions. All missionary work has been seriously menaced, and much of it probably destroyed, unless defended by force from without.

Russia has no sympathy with Protestantism, and she is inevitably behind every scheme of the Turk to oppose religious liberty or education or reform.

During all these eighteen years not a blow has been struck because the Turk disregarded the Berlin Treaty. Property of American citizens has been destroyed, and indemnity, tho it may be promptly promised, will scarcely be paid, unless in the presence of force of threatening magnitude, probably of greater force than the United States without England can bring to bear upon the Porte. An astute statesman-like friend of the writer said to him, after the Berlin Treaty, "They have sowed dragon's teeth." Mr. Salisbury is quoted as affirming that Abdul Hamid has fixed the fate of the Turkish Empire, because Divine Providence will certainly avenge its cruelty and crimes. But what about that same Divine Providence in its dealings with a body of Christian nations, who in order to perpetuate a buffer State between themselves, have perpetuated the existence since 1878 of the most monstrous travesty on all government and justice and humanity of modern history? It is a case not merely of sustaining a buffer State, but one whose merit as a buffer State is, that it is not Roman Catholic nor Greek Catholic nor Protestant, but that it has a religious complexion which will not assimilate with either of these to the political advantage of any one as against the other. Christians perpetuate Islam *because it is Islam!*

The Outlook for Protestant Schools in Mexico.

BY W. HENRY GRANT, NEW YORK.

In estimating the value of education as a method of propagating and establishing a pure Christian faith among the Mexicans, it is necessary to discriminate very particularly between the several grades of schools and the conditions under which each is operated. For instance, some would do away entirely with primary schools, and confine their attention wholly to providing higher Christian education for students who are aiming to become teachers or preachers; some devote themselves exclusively to combinations of boarding and day-schools, teaching the primary and higher branches to those Roman Catholics and Liberals who prefer the American schools, and are willing to pay the school fees, as well as to such pupils as it is expedient to take free.

Perhaps the reason why many missionaries consider the primary school as needless or wasteful of mission funds, is that they have inherited a good many of these schools which have run down

and have ceased to exert an influence upon the communities where they are located. Sometimes the fault has been with the inexperience or lack of zeal of the teacher. Generally the missionary has been unable to visit these schools often enough or to stay long enough to advise the teachers how to improve in their methods, or to enable them to gain that cooperation in its patronage and support from the local community which assures it a standing. Primary schools, in the nature of the case, are so comparatively inexpensive that this has often led to their being established where there was not a sufficient demand. While one of the distinctive features of Protestantism is the fostering of the education of the masses, the masses, beyond the mere rudiments of reading and writing, have very little understanding of what an education is. Without the stimulus of desire to read the Bible or the newspaper, or opportunity to apply their learning in definite ways which yield a money return, they are apt to sink back to the verge of illiteracy. At first a primary school may attract many pupils whose parents are possessed with a more or less sentimental desire to have their children educated; this is the opportunity for the mission to begin work and put in a teacher, one who has the capacity to make a primary school an evangelizing center, and who, at least, can prepare the way for public preaching services.

As a general rule, after the first or second year, unless the school has an unusual amount of attention or a specially qualified teacher, there will be a decrease in the number of scholars enrolled and a falling off and an irregularity in the attendance. If before this occurs the school has not been utilized to the full extent as an evangelistic center, resembling somewhat a mission Sunday-school held six days in the week, its opportunity will have gone, perhaps never to return. In this view the primary school is used somewhat to break down prejudice and to gain access to the homes of the pupils.

The later and more general demand for education will be marked by the desire on the part of the Christian parents to have their children well taught, and fitted for the part in life they are to fill. It is quite safe to establish schools under this demand, providing that the people benefited bear a full half of their support and are primarily responsible for the salaries of the teachers. The conducting of such schools will, however, be very largely governed by whether or not there are al-

ready public or private schools established of the proper character, without any adverse religious teachings. In Mexico, where there are good primary schools already established in any locality, it would be folly to start others under Protestant management, unless fully supported by the local Protestant community.

Higher education proceeds or should proceed with a somewhat different aim. It proposes not only to give the scholar the mechanical vehicle for receiving and communicating thought, but seeks as well to guide him in his inquiries, and to develop his thinking faculties, inducting him into a study of the order and laws of nature and human society. Goethe says, "It is good to know everything;" and on this principle that education is a good thing in itself, it has often been accepted as incumbent upon missionary societies to provide for a scheme of liberal education for their converts. The question of maintaining a high school, however, cannot be determined merely upon its merits as being "a good thing," but must rest upon the foundation of being essential to the permanency of the Church, or a practical aid in opening the minds of the scholars and their relatives to receive the Gospel.

Before considering the high school as an essential to the permanency of the Church, we shall consider the high school as an aid to evangelization and the peculiar dangers of its failing of its object. High schools may unfit the poor for the part in life which they have to perform (unless carried sufficiently far to practically provide them with a profession). To be profitable in the sense of providing the education demanded by those whose parents can pay the fees, high schools must generally adopt such a curriculum as to be utterly unsuited to the needs of the great mass of those who go from the schools back to manual labor, or who are to become teachers or preachers. Without the element of personal contact of an experienced missionary, whose influence over the scholars is great—and this is rarely secured in large schools—the factor which counts for most in leading the students to faith in Christ is the life of the Christian scholars. No mission school should be allowed to grow out of proportion to the number of active, earnest young disciples it contains. We do not say it will do harm, but that under such conditions it does not justify the expenditure of mission funds. The expensiveness of this method of evangelization is that

first of all it provides only for a favored few, selected by fallible men, and not by the Holy Ghost, and that it often fits these few to be stumbling-blocks to those who might come to the light. Many missionaries who have made personal sacrifice to go to foreign fields have felt that practically they were improving merely the mental faculties of the heathen, and effecting little toward the conversion of the world.

High schools in Mexico to some extent have already come into active competition with State normal schools. These well-organized, well-equipped, and steadily improving State institutions, with all the backing of the State government and all the favor of institutions belonging to the people, must be reckoned with in the long run. It is safe to say of Mexico, as of Japan, that the cases are few where the well-to-do class will choose the mission school in preference to the State school, the Protestant in preference to the Mexican and non-religious, so that the mission must hazard considerable, with a good prospect of ultimately withdrawing.

As an essential to the progress and permanency of the native church, high schools must be adapted to meet the needs of the local community from which the students are drawn, and so must qualify those who take the full course of study for the work they have to do after their school-days are over. And this must be more carefully guarded in the case of those who are aided by being exempted from paying the fees, or whose parents are making considerable sacrifices that their children may be better qualified than they were for getting on in the world. The preparation of teachers for mission schools or for entrance to the theological class has often resulted in throwing almost the whole burden of education upon the mission, and subsequently the support of both the schools and pastorate upon the same sources.

It would not seem wise at present to discontinue the conducting of high schools already well established which have a strong Christian basis of work in the number of active Christian pupils, and which are successfully preparing teachers to occupy positions in the government and mission schools. It would, however, appear wise to have an outlook upon the future, and seriously study what is likely to be the demand for the next ten years. Two plans suggest themselves as modifications of those already in operation:

First, that instead of providing additional institutions for the preparation

of teachers, or continuing those not fully established, good Christian homes might be opened in cities where there are first-class State normal schools, under the supervision of the missionaries who are qualified to develop the spiritual life and Bible study of those residing in the home. As the government provides in many cases for the board of pupils, it is not unlikely that the Protestant young men and women might avail themselves of Christian homes set up for their benefit; or where the mission provides for such scholarships, it would be vastly less expensive, and in some respects more broadening, to conduct educational work on this plan.

The second, and probably the scheme that would be most readily accepted at present, would be to have such a curriculum in the high schools as would make them effective training agencies for Christian workers; thus those who did not study the full term or were supported by the mission would be able in their own communities to superintend the Sunday-schools and do such educational work as their people could afford to pay for. Such is now the effort making in several of the missions. At Zitacuaro the Presbyterian mission designs to have a training institute in which it is designed that those who cannot pay the fees shall devote the larger part of their time in industrial work. It, however, seems probable that after this school is fully organized, it will include a course of preparation for theological study, as the native church seems to demand a more highly educated ministry.

The conclusion is that the school best suited to Mexico has not yet been evolved; that a few schools like the Presbyterian girls' schools at Saltillo and Mexico City and the Methodist Episcopal schools at Mexico City and Pueblo are measurably meeting the needs of the Mexican Protestant community; that most of the other high schools are in a more or less transitory stage, not fully definable, and doing unquestionable good, tho perhaps not in the most profitable way; and that the American Protestant school as a primary, preparatory, or high school should be thorough, both in training the intellect and in cultivating the spiritual life; that those who pass through these schools should be living witnesses to the fact that Christianity is the very foundation of a well-regulated manhood and womanhood, profitable for the life that now is and for that which is to come.

Conference of Foreign Missionary Boards of the United States and Canada.

One of the most helpful and potent means of forming and enforcing missionary policy, for bringing about comity and cooperation in the foreign field, and for awakening interest at home is the yearly conference of the representatives of American missionary societies, which held its fourth session this year, January 15th and 16th, in the rooms of the Reformed Church of America.

The subjects discussed included the problems of finance, methods of work, relations of missionaries to governments, and the means of increasing interest and efficiency at home and abroad. There were present 63 delegates, including 51 representatives of 23 mission boards, 10 missionaries from India, China, Japan, Persia, Arabia, and Mexico, and editors of the *The Independent* and *MISSIONARY REVIEW OF THE WORLD*.

We give the substance of the REPORT OF THE BUSINESS COMMITTEE as containing some of the most important features of the discussions.—D. L. P.

The first subject on which recommendations were presented was the *Study of Missions in Theological Seminaries*.—a theme on which Dr. H. C. Mabie, of the Baptist Missionary Union, read an able paper.

The following resolutions were recommended for adoption:

1. That in our larger seminaries the time has come for the establishment of a full missionary professorship. . . . It might be suggested as the function of this chair to unfold the nature of the Christian religion as fundamentally and essentially missionary—missions are not incidental, but are constitutional to Christianity; they are incumbent on Christians at home, private or official, quite as really as upon the missionary who goes abroad—to exhibit the history of specific missionary movements of the past, and having special reference to the missions of the denomination concerned, to wisely treat the subject of comparative religion and cognate philosophies; to present the geographical, physical, climatic, political, and social features of the countries occupied by

the denomination concerned; to lead in the study of methods; of moral approach to the peoples studied; how to build them up when won, in self-respecting, self-supporting, and self-governing Christian churches and communities; charged with the further duty of extending the Gospel received into the regions beyond. Where such a professorship is impracticable, . . . each seminary should at least have a missionary department, in connection with some other chair. Service thus rendered, however, should never be a perfunctory service. It should be assigned to some man of contagious spiritual vitality, who will perform the service as a real labor of love with as much *abandon* and devotion as should characterize a missionary to Africa or the South Seas.

2. That in a few of our older and stronger seminaries a special course of graduate or elective undergraduate instruction be provided, for which the ordinary curriculum does not afford opportunity. This course might have particular reference to the detailed study of comparative religion and the philosophies underlying; to methods of dealing with the adherents of various systems; to the subject of the relation of education to evangelistic movements in the respective countries; and to the subject of languages and literatures in which the great ethnic systems have expressed themselves.

3. That in some cases in which the financial resources are more limited, several seminaries might combine to support one professor or lecturer who should visit the several institutions in course, and in such a way that each outgoing class would secure the benefit of the lectureship at some period in its course. Where the seminaries are of the same denomination, a joint endowment fund might provide for this at a minimum cost to any single institution until such time as each could afford to have its own.

4. No seminary should be content with less than securing occasional lectures from returned missionaries, secretaries of boards, and pastors apostolic in tone on the great theme of missions.

5. We think that all will agree 'hat . . . the very spirit of missions might be fairly required in the characteristic influence of every professor in the theological institution, in whatever department he labors. . . . The thing always to be feared is the human ambition to maintain a relatively higher intellectual than spiritual standard. Nothing but a holding to New Testament ideals and

pentecostal devotion will ever avert the vital evil.

Something may be done by students among themselves in the way of carrying out a prescribed course of reading recommended by the Student Volunteer Movement.

Regarding the *Efficiency of Missions*, upon which subject Rev. R. P. McKay, of the Canadian Presbyterian Board, read a paper, the report continued:

While expressing the most cordial appreciation of the great ability, high character, and deep devotion of the missionary body, this conference would express its conviction of the obligation resting upon the missionary boards and societies, to strive in every way to increase the efficiency of the mission force. To this end it would suggest yet greater care in the selection of new missionaries; firmness in discouraging the return after the first return to America of missionaries who have proved unadapted to the work; greater prayer on the part of boards and the home church in behalf of the workers; a bringing to the attention of the missionaries as may be possible or practicable the results of the experience of missionaries in other fields; and also helpful books both educational and practical—*e.g.*, Dr. Nevius' "Methods of Mission Work;" high requirements in the acquisition of the language by new missionaries; and a greater effort to instruct appointees before leaving for the field in the main principles of missionary policy. . . . The conference would suggest to the missions that the work, however urgent, be so kept under control as to leave the workers time and opportunity for that Bible study, prayer, Christian conference and communion with God without which activity will be without power and earnestness without the conscious and sustaining presence of the Spirit of God in His fulness.

As to *Self Support in Mission Churches*, a subject discussed in a paper by Dr. Judson Smith, of the American Board, it was recommended: . . .

3. That . . . in the judgment of the conference the true ends of missionary work are the preaching of the Gospel to every creature for the salvation of souls and the establishment among each people of an independent, self-sustaining, self-propagating church.

4. That these ends are frustrated or their attainment postponed by a system of prolonged, excessive, and debilitating support of native pastors and evangelists from mission funds. Such support attracts needy men and stimulates

insincerity, cultivates a mercenary spirit, and increases the number of mercenary Christians; it tends to stop the voluntary work of unpaid agents; it encourages the habit of dependence on foreigners, and discourages the spirit of self-reliance; it makes it difficult to judge between true and false preachers and church-members; it makes it probable that we will establish wrong standards of remuneration, causing distorted ideas as to pay, and projecting the native church on a scale beyond the ability of the native Christians to maintain it; it tends to lower the character and lessen the influence of the missionary enterprise in the eyes of both foreigners and natives. It limits the work by making it depend upon the necessarily restricted supply of funds from abroad.

5. That the time has come for definite and united action in the direction of a larger measure of self-support. This can be reached by establishing new work on a self-supporting basis from the outset, or upon a basis of partial but diminishing assistance, which contemplates distant self-sustentation. Both in the establishment of new work and in the reconstruction of old much can be done (1) by our general recognition that self support is both desirable and possible, and by persistently instilling into the minds of the converts the thought that they must extend the Gospel, and that no money will be given them for doing what they ought to do themselves, (2) by such an adjustment of our ecclesiastical ideals as will form a system suited to the condition of the country, and to wide, rapid, and voluntary effort, . . . (4) by recognizing that the result we aim at does not depend on complex machinery and complex teaching, but on a few simple, deep truths well enforced, and on sincerity rather than exactness and definiteness; (5) by recognizing the slowness of growth, by avoiding precipitancy, or the ambitious desire to make things as they are in the American churches; (6) by trusting to the real power of religion, its inherent vitality and ability to endure and to support whatever is necessary for it, (7) by spending time especially on the important men and centers, (8) by remembering that too little aid is better than too much. It is always easier to recede in the direction of more aid than of less. The dangers of less aid are blessings in comparison with the evils of more. . . .

7. That each board be requested to adopt a rule whereby each Christian community shall bear a definite share

of its proper congregational and school expenses, and report what it has done to the mission or missionary in charge each year before a further grant is recommended.

Discriminating Use of Mission Funds was discussed in a paper by Dr. S. H. Chester, of the Presbyterian Board (South). The committee recommended (1) that gifts for special objects outside the regularly . . . authorized appropriations for the mission work are to be strongly discouraged. Such gifts involve unjust discriminations, subordinate the judgment of the missions to private judgment, and interfere with the regular income of the boards. Such discriminations, if right for one are right for all; they militate against the purpose of the establishment of the boards, and are demoralizing to the work; . . . (3) that it is desirable that some form of statement showing the relative expenditure for each branch of mission work should be published in the annual reports of all the societies.

The question of *Marriage of Missionaries* was given a full discussion in a paper by Dr. F. F. Ellinwood, of the Presbyterian Board (North), and by the conference as a whole, during which the advantages and disadvantages of marriage were fully and fairly presented. It was finally resolved:

1. That the Protestant position in regard to the marriage of missionaries should be maintained; that the efficiency of the missionary force as a whole will thus be increased.

2. That there may and should be exceptions; that it is desirable in many cases, especially in pioneer work, that the missionary should remain for a limited period unmarried, and that missionary boards and societies may wisely call for a greater or less proportion of volunteers who shall be sent to their fields with the understanding that they remain unmarried for from three to five years, or until the language is learned and the foundation of a prosperous mission is laid.

3. That it may in some instances be wise for those who are so led by the Spirit of God to follow literally the high example of the Apostle Paul in devoting an entire missionary life to the work of a single missionary for the Master's sake.

How to increase the *Efficiency of Officers of Foreign Mission Boards* was the subject of a very able paper by Dr. W. S. Lambeth, of the Southern Methodist Episcopal Board. The committee reported:

"Painfully conscious of our insuffi-

ciency for the wisest administration of this vast work, it is our conviction that we should seek in all the ways suggested—by more frequent visitation of the mission field, and by constant study, watchfulness, self-discipline, and prayer—to meet more nearly if we may the high demands of our office.”

On the *Relations of Missionary Work to Governments*, the conference listened with great interest to a paper by Dr. S. L. Baldwin, of the Methodist Episcopal Board (North), and heartily endorsed the principle that Christian missionaries are entitled to the same protection that is accorded to citizens of the United States and Canada in China who are engaged in trade or other secular pursuits, and this both with respect to personal safety and as to missionary property. It approved also the wise discrimination between extreme views which have been advanced in reference to the claims which may wisely be used by missionaries or the consular agents who represent them in cases where mob violence or other causes have led to the destruction of property or injury to life or health.

With respect to the complaint that missionaries have sometimes trenched upon the function of the local authorities in their efforts to protect native converts, it was resolved :

1. That the conference would urge upon all missions in China which it represents to respect the powers that be, and to avoid all appearance of forcible measures taken in the interest of those who are lawful subjects of the Chinese Government.

2. That while thus refraining from all resort to force, the conference would approve of the use of all persuasive and intercessory means to secure from the authorities full justice and protection to native converts.

The following resolutions also were passed regarding *Armenian sufferers* :

Widows. The suffering in Turkey resulting from massacre and robbery, involving hundreds of thousands of homeless and destitute women and children, is vast in amount, and is daily increasing as the winter deepens. . . .

Resolved. That, in the judgment of this conference, the appeal for relief is most urgent, and lays a sacred obligation not only on every Christian, but also on every citizen of the civilized world.

Resolved. That we recommend to the pastors and churches of the several denominations which we represent that earnest prayer to Almighty God in behalf of that suffering land be made, and

that generous gifts be promptly sent to the relief of that suffering.

Resolved. That we authorize an appeal in the name of the foreign missionary boards of the United States to the Government at Washington to exert its full influence in all legitimate ways to bring the massacres to a speedy end, and to guard the missionary interests imperilled thereby.*

The conference heartily approved of the plan of a simultaneous missionary campaign proposed by Dr. J. R. Davies, and it was recommended that a committee be appointed with full authority to carry out this campaign. The conference closed with an evening session in the assembly hall of the new Presbyterian building, when Dr. G. W. Alexander (Presbyterian) and Dr. Crawford (Methodist Episcopal) delivered addresses on “How to Increase the Efficiency of Members of Missionary Boards.”

A Mission Cruise in the Pacific.

We have often queried why somebody did not organize a tour for the special study of missions in foreign parts, and lo, here we have it projected by the *Evangelist*, of New York, which is guarantee enough that it will be wisely conceived and faithfully conducted. It is a boldly projected plan to provide for the conduct of a small party on a tour of missions bordering on and lying in the Pacific Ocean. The starting-point is New York, April 8th, thence across the continent, leaving San Francisco for Japan, Yokohama, Tokyo, Nagoya, Kobe, Osaka, Kyoto, Nagasaki, and other points, thence to China, Shanghai, Fouchow, Hong-kong, Canton, etc.; thence to Singapore, Batavia, New Guinea, New Zealand, Tonga, Fiji, Samoa, Hawaii, etc. The details of the tour and expenses are published in a prospectus, which may be obtained from the *Evangelist*, 156 Fifth Avenue, New York. We do not see how fifteen to thirty intelligent persons can make this tour without its resulting in a fresh impetus to the missionary cause. They will not “know it all,” and may feel afterward that they are only just prepared to begin the study of these missions; but—well, we envy those who shall take this tour. Alaska can be included in the itinerary if desired.—J. T. G.

* Gifts may be sent to Frank H. Wiggin, Esq., treasurer of the American Board, 1 Somerset St. Boston, Mass., or to Messrs. Brown Brothers & Company, Boston, New York or Philadelphia.

III.—FIELD OF MONTHLY SURVEY.

BY D. L. PIENSON.

Mexico,* Central America,† West Indies,‡ City Missions.§

MEXICO.

In spite of the many difficulties encountered in the evangelization of the Republic of Mexico, Protestant Christianity is growing in extent and influence. Twelve evangelical denominations have established congregations in various parts of the country, and these, numbering over six hundred in all, are centers of light and fruitfulness; over eight hundred pupils are in Christian day-schools, some of them of higher grade, and about twelve thousand scholars are gathered in Protestant Sabbath-schools; medical missions are employed to some extent, and religious literature is circulated everywhere on an average of nearly twenty-seven thousand pages daily; the American Bible Society reports over twenty-nine thousand copies of the Bible in whole or part sold during the year, besides thousands of copies given away. This shows that multitudes of Mexicans will not only read the Gospel, but will pay for the opportunity.

"The whole country seems to be in expectancy, waiting for the Gospel," says Dr. Sibberts, of Queretaro. The indirect influence of the work of evangelization is manifested (1) in the tolerant and conciliatory tone of the Mexi-

can press; (2) the disposition to imitate many of the good points of Protestants; (3) the increase of brotherly kindness and charity; (4) the increasing demand for Bibles, and (5) the entrance of Gospel truth into government schools. The government college of Guanajuato has for its motto our Saviour's words, "The truth shall make you free."

Thirty years ago there was no organized evangelical church or school house in Mexico; the statistical result of twenty-five years' systematic work is as follows:

Centers of operation, 90; congregations, 615; ordained missionaries, 60; assistant missionaries and wives of ordained and assistant missionaries, 60; lady teachers, 67; native preachers, ordained, 111; native preachers, unordained, 164; native teachers, 177; other native helpers, 94; grand total of foreign and native workers, 792; churches organized, 444; communicants, 17,000; probable adherents, 50,000.

But success always arouses opposition, as was manifested in the "burning of heretics" at Taxacapo not long since. Ten Protestants were dragged from their houses, shut up in a small room, and burned to death, the torch being applied by the local constable. The reason given was that the missionaries had denounced the worship of "Our Lady of Guadalupe." Even many of the Romish priests are brought under the power of the Gospel, and this greatly arouses the enmity of the papal bishops and their adherents.

The needs of this field are many and urgent; among them are especially (besides more men and money) increased facilities for the publication and distribution of Christian books and papers, and increased efforts along educational lines.

* See also pp. 177, 208 (present issue). *Books*: "About Mexico: Past and Present," Hannah More Johnson; "A Mexican Ranch," Mrs. J. P. Dugan; "Sketches of Mexico," J. W. Butler, D.D.; "Story of Mexico," Hale. *Articles*: "The Republic of Mexico," *The Chautauquan* (October and November, 1895).

† See also p. 186 (present issue). *Books*: "The Gospel in Central America," F. Crowe. *Articles*: "The Mo-kito Coast," *Moravia Periodical Account* (December, 1895).

‡ See "Cuba's Struggle for Freedom," *Cosmopolitan* (October, 1895); "Cuba Libre," *Le Dependence* (December 5).

§ See also p. 202 (present issue). *Books*: "The Poor in Our Great Cities," W. T. Elsing, Jacob O. Riis, and others; "Handbook of Sociological References for New York," W. H. Tolman. *Articles*: "One Way Out," *Century*, (December).

CENTRAL AMERICA.

The Mosquito Coast is now under the control of the Nicaraguan Government so that the Moravians carry on their work under the jurisdiction of a Catholic State, fruitful in revolutions. Thus far, however, the work has not been interrupted, since the liberal party is in power. The hard times are not over, and the prosperous condition of two years ago has not yet been restored. Most of the Moravian stations appear to have suffered little by the change of government, but the effects of the change were soon felt. These have advantages as well as disadvantages. On the one hand, the new government has the power to enforce as well as to enact laws—a power which the Mosquito Government had not. Many Indians cared neither for laws nor for threats of punishment for their infringement, but they cannot disregard the decrees of Nicaragua. When the Nicaraguan official came to Ephrata for the first time, the first words he spoke were, "This place is dirty; within one week every one must cut down the bush on his ground. Whoever fails to do so will be fined!" The "head man" of the village had told the Indians that many times, and had threatened them with punishment, yet nobody moved a finger. Three days after the Nicaraguan uttered the emphatic word "dirty," almost every man and woman in the place came out, hatchet in hand, and began to clear away the bush. On the other hand, the heavy duties imposed by Nicaragua press very severely upon the Indians. The import duties have doubled the price of most goods, and especially clothing, and the export duties have crippled some of the industries by which they were wont to earn a livelihood; but the people seldom complain. We believe that God, who loves the Indians, means this trouble for their good. Formerly many spent their time in idleness, they did not need to bestir themselves; everything was cheap, and consequently they would not work. Now they have to work hard to earn sufficient to clothe themselves.

The missionaries are extending their work in the face of all difficulties, and the blessing of God is still manifest.

THE WEST INDIES.

The result of the revolution in *Cuba* is still uncertain. There can be no doubt that the people had many causes to complain of Spanish oppression and misrule; whether or not the natives are capable of self-government may be a question in the minds of many, but they could not make matters much worse than they have been under Spanish rule. There is always a temptation for a country to make use of a colony "for revenue only"—a temptation which Spain has by no means withstood. The Church in *Cuba* is at a standstill, but the truth is still alive, and will conquer in the end, benefited in the long run, we doubt not, by the results of the present war. The Home Mission Board of the Southern Baptist Convention has connected with its work in *Cuba* 24 missionaries and 2698 church members.

Christianity in *Jamaica* has progressed steadily through the workers of the Church of Scotland, the English Baptists, the English Presbyterians, London Missionary Society, Wesleyans, Free Methodists, Moravians, and others. The contrast between the negroes of this island and those in the Republic of Hayti is a striking testimony to the value of missions. A century ago the two islands were equal in social and intellectual degradation, and efforts at evangelization awakened only ridicule. In Hayti, where papal and pagan superstition have prevailed, we still find commercial bankruptcy, physical squalor, moral rottenness, intellectual stagnation, and spiritual deadness. In *Jamaica*, on the other hand, tho there are still many thousands in need of the Gospel, even a casual visitor will notice the signs of prosperity, education, and religious life. The progress of Christianity in *Jamaica* answers, once for all, the query, "Can the African be Christianized?"

Brazil is at present seeking to recover *Trinidad* from Great Britain. The

result is not yet certain, but will not, in any great degree, effect the progress of missions in that island. The inhabitants number about two hundred thousand, about sixty-five thousand of whom are Indian coolies employed in the plantations; there are also a small number of Chinese; all others besides the Europeans are negroes. The Moravians, Canadian Presbyterians, and others are laboring here with increasing success. The Moravians also carry on work in Jamaica, Tobago, St. Kitts, St. Croix, St. Thomas, St. Jan, and Antigua.

CITY MISSIONS.*

Various people look at the city from different standpoints. To some it is a mart of commerce; to others it is the seat of learning; to others it is a combination of brick and mortar, a vast network of streets. But the city is also a vast battle-field crowded with the dead and the dying; it is a storm-swept sea, throwing multitudes of immortal souls into the breakers of the life beyond the grave; it is a vortex in which human hopes and peace and joy, and everything else that men love and hold dear, are being swallowed and swept away. The modern city, multiplying itself so rapidly, and with its congested damnable conditions, is to-day, in some respects, one of the greatest foes of the Christian home and civilization, and unless we master the problems which it offers, and regulate it according to the principles of the Gospel, it will sooner or later overwhelm us with a ruin darker and deeper than ever came to the Roman Empire.

But in the midst of our modern city we have something which the ancient cities of the forgotten empires never had, and that is the Church of the Lord Jesus. The Church of Christ stands to-day in the midst of the city, and pours out a consecrated stream of godly men and of devout women, who are

daily devoting themselves to a life of self-denial and self-sacrifice for the sake of their Lord and their unsaved brothers and sisters. But the Church should *do still more to send out godly men and women into the slums, who will tear down those vile tenements (not maintain them and grow rich by them), and who will put up something better in their place.* It is ten thousand times better for the little babes to die at their *mothers' breasts in many conditions* under which they are born, than to grow up to have their lives blasted by the flames of lust and passion, and be damned for time and for eternity.

The Church needs to have a larger knowledge of existing conditions. Many of God's people find their city life limited to the avenues of fine residences and magnificent business establishments; they know nothing of the vast districts where sin and shame and sorrow are a thousand times more common than righteousness and joy and peace. Unless we come face to face with the existing conditions, sooner or later the unchurched masses will rise up; God alone can foretell the result.

The Church of Christ needs better organization for city mission work. Our evangelical churches are for this reason overlapping each other in their efforts to reach the masses. One mission works for years a few doors from where another magnificent mission plant is being built, tho there are other crowded districts where no one is working. There is much to be done, and we need to exercise wise discrimination. This need would be met if all those who believe in the *simplest essentials* of Christianity should form a vast confederacy and portion out the entire city, placing men, women, and money where they are most needed, as they are guided by Divine grace and wisdom.

The Church also needs a larger appreciation of and enjoyment of the presence of the Holy Ghost. Look at the Church's machinery for this work—wealth, intelligence, numbers, experience, and power. But we need the filling of the Holy Ghost, so that all this vast machinery may move with one purpose and with almighty power.

The city contains the possibilities for almost unlimited evil, and also for boundless good.

* The substance of an address by Rev. Dr. John R. Davies.

IV.—EDITORIAL DEPARTMENT.

March of Events.

The great student missionary convention at Liverpool (January 1st-5th) has now passed into history, but the influence exerted upon those privileged to be present and upon the whole world cannot but be deep and lasting. On another page of this issue of the REVIEW will be found a careful "bird's-eye view" of this notable gathering, to be followed in a subsequent issue by "choice nuggets" from the addresses by the world-renowned speakers who were there present.—D. L. P.

Another convention of great interest and importance—that of the Representatives of the Mission Boards of the United States and Canada—was held in New York, January 15th and 16th. A partial report of its proceedings will be found on page 210 of this issue.

While the Student Volunteers of the world and the Mission Boards of America have been in session to confer as to the best means of extending the spiritual kingdom of Christ on earth, the nations of the world have seemed on the verge of becoming embroiled in bloody strife to maintain or extend their own selfish temporal interests. England, in addition to the trouble with the United States and Venezuela over the Venezuelan boundary, has been threatened with war with Germany on account of Jameson's raid in the Transvaal, and has sent an expedition to bring the King of Ashantee to terms—an expedition not involving a battle, but costing the life of Queen Victoria's son-in-law, Prince Henry of Battenberg. Brazil and the Argentine Republic also wish to settle accounts with Great Britain by demanding the restitution of Trinidad and the Falkland Islands. Spain still spends men and money in seeking to suppress the Cubans, from whom she

has so long derived a revenue. Italy carries on a desultory warfare in Abyssinia, and Russia is said to be massing troops on the Korean frontier, and to have entered into an offensive and defensive alliance with Turkey—in fact, there is scarcely a nation of the earth which is not either threatened with war or which has not recently been engaged in one. What blessed results might not be expected if earth's rulers were only as zealous to care for the interests of the kingdom of heaven as they are to maintain their own honor and extend their own possessions!—D. L. P.

Armenia's cry still goes up to God, the Turk still carries on his bloody work, the rulers of Europe still delay to force the Sultan to terms, and Christians are very, very tardy in contributing the necessary funds to relieve the suffering brothers. Miss Barton has started for Armenia to institute the relief work under the direction of the Red Cross Society, tho the Sultan refuses to recognize that Order as such. Every day's delay means untold suffering to 350,000 destitute Armenians in the dead of winter. "Inasmuch as ye did it not unto one of the least of these My brethren, ye did it not to Me."

Resolutions have recently been passed in the United States Senate urging the Powers to stop the outrages, and promising to support President Cleveland in the most vigorous action he may take.

Rev. Thomas L. Gulick writes that Señor Ximenes, whom F. Hopkinson Smith, one of the few Americans who seek to excuse the Sultan and his butchers, gives as his authority for the statement that missionaries "sow seeds of rebellion," is "a man without character and utterly untrustworthy, and lived by swindling." Mr. Gulick says:

"I am credibly informed that Señor Ximenes obtained photographs of the frightful effects of the Sassoun mas-

sacres, but was induced by the Turks by potent considerations to suppress the photographs, and to become the advocate of the Turks against their victims."

How are we to view the following "Official Declaration of the Sublime Porte [published in the REVIEW for September, 1894], relinquishing the practice of Executions for Apostasy," in the light of the recent massacres?

(TRANSLATION.)

"It is the special and constant intention of His Highness the Sultan that his cordial relations with the High Powers be preserved, and that a perfect reciprocal friendship be maintained and increased.

"THE SUBLIME PORTE ENGAGES TO TAKE EFFECTUAL MEASURES TO PREVENT THENCEFORWARD THE EXECUTION AND PUTTING TO DEATH OF THE CHRISTIAN WHO IS AN APOSTATE.

"March 21, 1844."

"To this must be added the following declaration of His Highness the Sultan to Sir Stratford Canning, at his audience on March 22d, 1844:

"Henceforward neither shall Christianity be insulted in my dominions nor shall Christians be in any way persecuted for their religion."

We acknowledge the sum of \$10 received from J. H. Beck, of Waynesburg, and forward to the relief of the Armenian sufferers. What is to be done to feed and clothe these starving and destitute fellow-Christians must be done *immediately*; every day's delay means untold suffering to thousands of men, women, and children; before the winter is passed thousands will have perished unless immediately relieved. Contributions sent to the editors of the REVIEW will be immediately forwarded to the relief committee.—D. L. P.

News comes from Persia of two severe earthquakes, causing the loss of 1160 lives in the Khalkhal district. The first shock, which was experienced on January 2d, was severe. It completely destroyed the village of Zauza-

bad and partly destroyed other villages. Three hundred persons perished in the several villages. On the following Sunday there was another and severe shock, which destroyed the small town of Goi, and did great damage in many of the villages in the district affected. Eight hundred persons are said to have been killed in Goi alone. Large numbers of cattle and sheep perished.

Intelligence reaches us from Lima, Peru, that the mayor of San Miguel a few weeks since seized and burned in the public square of that city all the Bibles and stock of the local agent of the American Bible Society. There is bitter opposition in Peru to the distribution of Protestant Bibles. They have been burned there before, and only two years ago the Bible Society's agent was imprisoned several months for no other offense than distributing Bibles. It only shows what fanaticism is capable of in a country dominated by the Roman hierarchy, and that the spirit of the papacy is the same that was manifested in the days of the Inquisition. The cause of Rome is weakened rather than strengthened by making fuel of God's Holy Word.

Utah was proclaimed a State on January 4th. Christians are anxiously watching the result. The laws prohibit polygamy, the Mormon Church has for the time suspended the ordinance for plural marriages. Will the laws of the State, which are against the laws of the Church, be enforced?

Commander Ballington Booth and his wife have been recalled to London from the command of the Salvation Army in the United States. No official reasons have yet been given. Commander Booth has had charge of the Army here for nine years, and has built it up from a struggling, fanatical band of people to the great body of religious workers that now commands respectful consideration all over the United States. Mrs. Booth is a refined and in-

telligent lady, whose influence in the great work achieved in this country has not been surpassed even by her husband. They have come in personal touch with the members of the Army, and with many persons not identified with the organization. They have so endeared themselves to all that universal regret will be expressed over their departure.

Report of the Deputation to Japan.*

After an absence from home of about four months (August-December, 1895), the Deputation sent out to Japan by the Prudential Committee of the American Board has submitted its report as to the conditions of the missions to that empire, and the policy to be pursued in the future relations between foreign and native workers. The Deputation consisted of Rev. James L. Barton, D.D., of the American Board; Hon. William P. Ellison, of the Prudential Committee; Rev. James G. Johnson, D.D., of Chicago; and Rev. A. H. Bradford, D.D., of Montclair. We hope to give further consideration to the report in a subsequent issue of the REVIEW, but at present can notice only a few of its salient features. D. L. P.

The points of investigation pertained especially to the tenure of property, the condition and management of Doshisha University, and other institutions in which the Board is interested, and the best methods for the further prosecution of evangelistic and educational work, together with plans for cooperation with the Japanese. The report is, in part, as follows:

Interviews were accorded by the Secretary of Foreign Affairs, the Secretary of Education, and by various eminent editors, educators, professors, and missionaries of different boards; prolonged conferences were also held with 151 Japanese. The Deputation visited nearly all the mission stations of the American Board in Japan and of many other boards. The subject of missions in Japan was never before studied so thoroughly; in making its report the Deputation was unanimous.

At present the laws of Japan prohibit the owning or leasing of *real estate* by foreigners except in the treaty ports (the revised treaty becomes operative in 1900). In consequence of this, all such property purchased by the different boards has been held in the name of Japanese. With two exceptions no loss has been suffered through misplaced confidence. This arrangement was satisfactory to all parties until the political campaign of 1893, when one of the party issues related to a more strict enforcement of the treaties. The holders of mission property were denounced as lacking in patriotism, thus being caused considerable uneasiness. The introduction in the Imperial Diet of a bill imposing severe penalties upon Japanese holding real estate for foreigners so excited those who held the property for the Board, that they appealed to the missionaries to be relieved of it. The mission authorized the transfer of the property outside the treaty ports (except that in Kyoto, Matsuyama, Osaka, and Kumamoto) to the trustees of the Doshisha for the endowment of a theological department. Concerning this property there is no misunderstanding. The Board also has purchased at various times lots of land in Kyoto upon which it has built nine houses for the use of its missionaries. After the Doshisha Company was organized, all of this property was transferred to the trustees. Concerning this property there is a serious misunderstanding, the Board believing that it was given for the use of missionaries, and the trustees claiming that it was for the "foreign teachers." Altho there were many conferences, no result was reached, and the deputation left the whole matter to the honor of the trustees.

Because of the peculiar conditions in Kyoto making *medical work* no longer essential, the Deputation was not able to advise the return of Dr. Berry to Japan, altho it fully recognized the unique service which he had rendered in the past.

There was marked concurrence in the opinion that a change had taken place in the *theological attitude of the Doshisha*, and that in its Christian character and spiritual tone it was far less positive than formerly. The Deputation was especially impressed with the unusual way in which the trustees used the word "Christianity," which in the Constitution of the Doshisha defines the character of the institution. The clause referred to is: "Christianity is the foundation of the moral education promoted by this company." It was asked if they would affirm as among the beliefs

*The full text of this report may be seen in the *Independent* for January 30, 1896.

for which the Doshisha stood in Japan, the personality of God, the divinity of Christ, and the future life. They declared that as individuals they could affirm their acceptance of those beliefs; as trustees they could not, since differences existed among Christians, and they must not ally themselves with any party. They declined to accept the creed of the Kumi-ai churches in definition of the word "Christian," saying that they would thus identify themselves with a single denomination. When urged to make some statement, however brief, of what they meant by "Christianity," they said that, having declared their purpose to maintain a Christian institution, they should be trusted so to do. They said that theological opinion in Japan was in a formative state, and beliefs were unsettled; that it would be disastrous to them to act now under appearance of compulsion, therefore they could make no statement except that they should maintain a Christian university. They said that tho some professors in the university were not Christians, effort would be made as changes occurred to secure such professors only as would be in harmony with the Christian spirit of the institution. Careful inquiry showed but a small number of pastors in the Kumi-ai churches who held agnostic position in regard to the fundamental truths of Christianity, concerning which the Doshisha trustees were unwilling to speak. The Doshisha is a Japanese institution, and its trustees must be, under the laws of the empire, citizens of Japan. While most of the money for its erection and maintenance has come from America, it has not failed to have support from the Japanese. In the rising of the national spirit there has come sensitiveness on the part of many in close relations to the university lest it should seem too much controlled by foreign influence. The Bible has place in the curriculum; professors and students are required to attend daily service; the president preaches evangelical and fervent discourses; the trustees pledge themselves that, should the Doshisha cease to be a Christian institution, the property shall be sold and the proceeds returned to the donors.

The Deputation recommend: (1) That the teachers supplied by the Board be continued, if desired by the trustees; (2) that while the men sent by the Board are connected with the theological department, our cooperation with the Doshisha in the training of pastors and evangelists be continued; (3) that, after the reduced appropriation for the year

1896 is paid, the sum given by the Board be reduced annually, so as to cease at the end of the year 1898.

Mission work in Japan, to be efficient, must be adjusted to the changes which are there taking place. In a land where schools are provided for all; where dispensaries, hospitals, and trained nurses are provided, either by the State or by individual enterprise; where even Christians are only a quarter of a century from the Buddhism, Shintoism, and Confucianism of their ancestors, the missionary problem is serious and complicated; the wonder is that divergence from the traditions of Christendom is not greater. The question forced upon us by our investigations is not, How may the American Board withdraw its missionaries from Japan? but, How may it help them to work more wisely and efficiently? That can be best accomplished not by an increase of the resident missionary force, but by certain changes in methods. Therefore we recommend that the number of missionaries in the service of the American Board in Japan be not increased at present. The time has come for a slight change in the method of conducting the work. The opportunity before Christians and preachers who are not only consecrated, but also learned and wise, was never more inviting, and we believe that the people were never more willing to receive them. Evangelistic work can be better done by the Japanese, but the training can better be given by professors and pastors from abroad. What is now most required is instruction in apologetics and the philosophy of Christianity, and direct aid in evangelistic work by those whose position in the Church and among scholars will secure for them the respectful consideration of the men who must be the Christian leaders in Japan during the next generation. We therefore recommend that the Prudential Committee send annually to Japan men of established ability and reputation to speak on various subjects in furtherance of missionary work, and that in this plan they endeavor to secure the cooperation of other missionary societies.

Your Deputation has found a desire for a more scholarly Christian *literature* than is now within the reach of those who read only the vernacular. Other religious bodies, Buddhists, etc., are flooding the empire with cheap books in favor of their religions. As one way of meeting this demand, the mission has already taken steps for starting a Review in the vernacular, which shall aim to provide the best results of modern

Christian scholarship. We approve this action, and recommend that the project be financially aided by the Board.

Cooperation between the mission and the Kumi-ai churches, your deputation is of the opinion, is desirable. Pastors whose radical views in theology make fellowship difficult are exceptions, and they should not be allowed to disturb the fraternal relations between the mission and the churches. Churches should still be organized according to the usage of the Kumi-ai body. If the church becomes self-supporting, the missionary will have no relation to it except that of love and fellowship; but if the church expects from the Board financial assistance, then the missionaries must take measures to satisfy the Board that the money given by it is not used to aid or to support those who are not evangelical. On *self-support*, the Deputation recommend that the mission plan to reduce its expenditures for evangelistic work as rapidly as is consistent with the success of the missionary cause. We suggest that those regions where there are strong Kumi-ai churches be left as far as possible to the care of those churches, and that the mission devote its attention to the more remote and less developed localities.

It is now a generally accepted principle that the *evangelization* of any land should, so far as possible, be committed to the hands of native Christians. This is peculiarly true in Japan. In so far as practicable, we urge conference with the Home Missionary Society of the Kumi-ai churches (which is entirely independent of the Board) as to the best places for beginning new work.

The condition of the Kumi-ai churches and of the missionary service in Japan on the whole is very encouraging. The abnormal movement of multitudes toward Christianity has given place to a slow and healthy growth. The churches are not so well attended as formerly, but those who do attend are more faithful and are developing a stronger faith and doing better work.

Concerning *education*, it advised that the attention of missionaries should rather be directed toward evangelistic than educational effort. The educational system of Japan is excellent, and reaches into nearly all parts of the empire.

While Japan is a small country in area, yet when we regard its population of more than forty-one millions, with its political, social, and religious importance in relation to the problems of the Far East, it is of the utmost moment that we give to this nation careful consideration. Christianity entered in 1859, but the most of the work in Japan has

been done since 1871. The non-Christian leaders in Japan now recognize the worth and power of the Christian character, and honor the true Christian life. The missionary is now free to go at will into all parts of the empire. The Bible and Christian literature have free circulation. The prisons are open for the Christian evangelist. Christian teachers are in many of the Government schools. Persecution is a thing of the past except as it occasionally appears in disguise. Christianity has already put its stamp upon the laws of society, of the army, and of the State, and is making itself felt in literature and forms of thought. Nevertheless, we must bear in mind the fact that, compared with the entire population, the number of Christians is small. Including those connected with the Greek and Catholic churches, the highest number claiming the Christian name is less than one fourth of one per cent. of the Japanese people. Even the best of these have only a few years of Christian experience and training. Under these circumstances the marvel is that Christianity has been able not only to maintain itself during these later years which mark the rise of the new national and intellectual spirit, but also to make signal progress.

The time has not yet come, and for many years may not come, to leave the evangelization of the empire to the Japanese churches. Of the ninety-nine Kumi-ai churches and provisional churches, only thirty-nine are self-supporting. All are young; some have a small membership.

The members of the Deputation feel that such visits as they have made to Japan ought often to be made to the various mission fields, both for the sake of the missionaries and still more for the sake of those charged with the duty of carrying on the work. The problems of missionary policy in almost all lands are so complicated that study on the ground alone can give promise of satisfactory solution. Therefore we unite in suggesting that occasional visits be made to the various missions of the Board by the secretary and members of the Prudential Committee, and by such pastors and laymen as may be selected, in order that the Board may better understand their responsibilities, and that the churches may better appreciate the difficulty of the service committed to their representatives in foreign lands.

Rev. Nathaniel G. Clark, D.D., LL.D., who until the fall of 1894 was Secretary of the American Board of

Commissioners for Foreign Missions, died at his home in West Roxbury, Mass., on January 3d. Dr. Clark was born in 1825, and for twenty-nine years worthily filled the office of Corresponding Secretary of America's oldest foreign missionary society. He was remarkable for the beauty and symmetry of his character, for his rare executive ability, and for the breadth of view and the foresight which he displayed. His entire consecration, strong faith, and great practical wisdom rendered him an invaluable counsellor in any emergency; the impulse which he gave to the cause of missions will long survive him, and make his memory precious for generations to come.

As a result of the report of the commission of investigation of the Kucheng massacres, 26 were executed for murder, 17 banished for life, 5 imprisoned for life, 27 banished for ten years, 5 imprisoned for five years, 5 chained to a stone for three years, and 5 for six months, 2 placed in a cangue for two months. In all, 92 persons were punished; only those actually proved guilty were sentenced. Mr. Banister (C. M. S.) says that we may learn the following lessons from the experiences of the commission in Kucheng:

1. That any future commission which may be appointed should have full powers and explicit instructions.
2. That the Chinese authorities should appoint a special commissioner with full powers, without reference to the local officials.
3. That there should be some tangible evidence of the serious local results following refusal of immediate justice, or of duplicity on the part of the local officials.
4. That it is possible for the Chinese authorities to discover and promptly apprehend the real offenders in any outrage on foreigners in whatever part of China it may take place.

"Please remember this great Honan plain in prayer, with its 8,000,000 and 62 chief cities, all unreached by the Gospel"—so writes Howard Taylor, from China.

Anthony Comstock, of the New York

Society for the Suppression of Vice, reports as a token of the efficiency of the society for 1895, 2044 arrests, 19 tons of gambling paraphernalia seized, and 47 tons of obscene matter destroyed. It is well-nigh appalling to discover how much of this moral filth is captured; it might be still more appalling to know how much is now in circulation or on the market.

Mr. S. H. Hadley has been the Superintendent of the Jerry McAuley Water Street Mission for nearly ten years. This good old mission was the first distinctive rescue mission in the world, and from it have sprung hundreds of other soul-saving works which are now established in many parts of America and in foreign lands. Its opportunity for usefulness was never greater than now, and yet it is in sore need of funds to carry on its noble work of saving men's souls, redeeming their bodies from the curse of rum and vicious habits, and helping them to lead a noble and useful life. The miracles of grace which have been witnessed in that old Water Street Mission have set God's stamp of approval on the work, and should call forth unceasing funds for the work. Mr. Hadley is ready to respond to invitations of pastors and others to hold evangelistic and rescue meetings in any of the larger cities and towns, where he will relate his own wonderful experience, and will tell of the transformations wrought in that dark quarter of New York. No subject is of greater interest or more importance than this work of rescuing moral outcasts. The work calls for your prayers and your gifts. Mr. Hadley may be addressed at 316 Water Street, New York City. D. L. P.

Rev. D. M. Stearns has shown an interest in foreign missions as well as in Bible study which might well be imitated by all the Christian pastors of the world. His report of the collections made and distributed through him to missionary fields shows a total of \$19,-

094.18 for the past year, and a grand total of \$55,868 for the past seven years. The contributions have come for the most part from his own church in Germantown, and from the members of his Bible classes in various cities.

The Student Volunteer Fund has received contributions from Rev. J. I. Seder, of Japan (\$5), Mrs. McEwen, of Italy (\$50), and Mr. Charles T. Riggs, of Constantinople—himself a student volunteer—(\$10). If friends in foreign lands recognize the call to enable needy student volunteers to keep pace with the problems and progress of missionary enterprise, should there not be more response from Christians at home? The Volunteer Fund is very much in arrears, and the publishers of the REVIEW are in danger of being compelled to limit their offer of the REVIEW at a nominal price to volunteers, owing to the growing debit to the account of the Volunteer Fund.

Rev. Henry Stout, D.D., has returned to his native State, New Jersey, after twenty-seven years' absence as missionary in Japan, under the auspices of the (Dutch) Reformed Church.

Publications Noticed.

Among recent issues of the press, F. H. Revell Company have added to their already comprehensive list, "Nadya, a Tale of the Steppes," by Oliver M. Norris, which will be very interesting to those who wish a glimpse of Russian life, and especially of the *Stundists*, who are to Russia what the Moravians have been to Bohemia and Saxony. The same publishers have issued "Persian Life and Customs," by Rev. S. G. Wilson, M.A., whose fifteen years' service in the land of Esther fits him to write with intelligence and appreciation of this country and its people, of which so little comparatively is known. The book is a valuable addition to our missionary literature. It contains a condensed account of modern missions, briefly epitomized within some twenty-three pages, which will be especially helpful to students of missions.

The American Tract Society issues "The Islands of the Pacific," by Rev. James M. Alexander. It claims to be—what it is—a compendious sketch of missions in the Pacific. It traces the history and development of these missions from their origin on, and ends with the glance at the future of the Pacific Ocean. Its maps and illustrations are of a high order, and of themselves constitute a marked attraction. It is worth while to have in one comprehensive but not too bulky volume such a story of a triumphal march of missions. He who reads this book will feel as never before that the Isles have waited for God's law.

A. T. P.

Few books on the subject of missionary policy show greater insight into the present-day problems in the mission field, or more consecrated wisdom as to how they are to be dealt with, than Dr. John L. Nevius' "Methods of Mission Work,"* the first edition of which was printed from the *Chinese Recorder* ten years ago. Dr. Nevius was a man with a genius for missions, and possessed the rare combination of good judgment, firm convictions, and courteous deference to the opinions of others. The METHODS set forth in this little book are "flexible, and so wise and discriminating," as the Presbyterian Board says in its introductory note, "that the spirit of the method is clearly evidenced as the method itself. It removes one wholly from the spirit of dealing with hirelings to one of blessed privilege of working with brethren in the Lord for the glory of God as supreme." The book discusses, among other things, how to deal with new converts, beginning work, and the founding and governing of out-stations, illustrated by his own work in Central Shantung. The appreciation of the Methodist and Presbyterian boards (North and South) is evidenced by the fact that they have sent copies of the book to all their missionaries in the field.

D. L. P.

* Published by the Presbyterian Board, 156 Fifth Avenue, N. Y.

V.—GENERAL MISSIONARY INTELLIGENCE.

EDITED BY REV. D. L. LEONARD.

Extracts and Translations from Foreign Periodicals.

BY REV. C. C. STARBUCK, ANDOVER, MASS.

UNITAS FRATRUM.

—The Moravian missionaries in Labrador gave no encouragement to the scheme of transporting Eskimos to the Chicago World's Fair. They have been sadly justified by the result. The returning wanderers brought back with them a contagious sickness, apparently typhus, which has already carried off at Nain, the mother station, 88 persons. To this is added a failure in the fisheries, so that the misery is appalling, altho the brethren are doing their best to mitigate it by large distributions of food.

"And how does our congregation receive this visitation? It humbles itself under God's hand, and thankfully accepts the chastening. At no one death-bed have I heard a word of murmuring against the Divine leading. They are resigned to God's will; indeed, many thank God for the sufferings He has laid upon them."—REV. ALBERT MARTIN, in *Missions-Blatt*.

Mr. Martin's own little boy Bernard was also called away. "He was so patient in his suffering, so thankful for every little loving attention, which, alas! how glad we were to show him, and he exhibited even to the last moment in a touching manner his love and attachment to us. During the Christmas festivities he was still particularly joyous, as if, as it now appears to us in the retrospect, already a foregleam of the heavenly glory illuminated his whole being. O Lord, Thou hadst given him to us, Thou hast taken him from us, Thy name be blessed!"

PERSIA.

—The Rev. A. B. BLACKETT, rector of the important parish of St. Mat-

thew's, Melbourne, Victoria, has resigned his charge in order to go to Persia, as Bishop Stuart, of New Zealand, lately resigned his diocese for the same purpose. "Naturally enough many doubts and questionings prevailed in Melbourne at first regarding such a project. Mr. Blackett's own congregation were aghast; but after hearing his assurances that God's call had come to him, they rallied round him in warm sympathy, and a remarkable farewell gathering took place in the spacious Sunday-school buildings of the parish, when 900 persons were present, and Archdeacon Henry Langley, his predecessor in the incumbency, presided. Subsequently a still more imposing meeting, attended by two or three thousand people, was held in the splendid town hall of Melbourne. The new dean, Dr. Vance, presided, and spoke out vigorously. 'Some,' he said, 'might call Mr. Blackett's conduct quixotic, and say that he was sacrificing service to sentiment, and a higher duty to a lower; but the whole history of the Church and the evangelization of heathen nations gave a refutation to that idea. The men who had shown the fervor and the faith to make impressions upon the heathen and Mohammedan populations were bound to be men of special ability and mark—the very men who, if they had remained at home, would have probably won for themselves front places in the Church and in the world; of such men Mr. Blackett was one.'—*Church Missionary Gleaner*.

MISCELLANEOUS.

—"There is at present a great temptation to an *extension* of the missionary commission, confusing it either with a purely external ecclesiasticizing of the masses or with a mere civilizing of them. While the Roman Catholic missions stand inextricably under the ban

of the first of these dangers, the latter to-day threatens the Christian missions of all confessions. If the diffusion of 'Christian culture' is stamped with the dignity of the missionary commission, missions come into danger of their very life, for their *religious* end is adulterated thereby, and a foreign element substituted. Doubtless Christian culture is a self-evident result of the Christian work of conversion; but if this result of missions were substituted for their proper end, this would signify the substitution of a secular purpose for a purpose of the kingdom of God. Such an impulse to the *secularization* of missions is rife in the present, and has received new nourishment, especially through the economical interests and national jealousies of the most recent colonial policy, and it has recalled into life a mediæval misuse of missions for the ends of the temporal powers. In view of this danger, which threatens the innermost life of Christian missions, the present time above all stands in the most pressing need of a clear exposition of the religious character and ends of missions."—Dr. WARNECK, in *Evangelische Missionslehre*.

"—Missions have not the primary purpose of civilizing the barbarous peoples. Whatever good is implied in culture, missions may very well make serviceable to themselves, but they will never confuse their proper end with a simple result of their labor. . . . All the splendor of culture is too weak to blind their eyes."—P. E. STEIN, quoted in *Zeitschrift für Missionskunde*.

"—Missions, above everything, are appointed to follow God's ways, which are very often indeed ways of long expectation."—*Ibid.*

—It would be unreasonable and unjust to judge all Jesuits by one standard, or all Jesuit missions, or the Jesuit missions of all ages. The *Encyclopædia Britannica* says that the Brazilian nationality owes its very existence to the awakening influence of

the early Jesuits. And we have no reason to doubt that their first purpose in secluding themselves with their Indian converts in Paraguay was that of protecting these against the cruelties and the corrupting influence of the whites; but once established in Paraguay, and endowed by Spain with regal prerogatives over the natives, the essential vices of the Jesuit institution could not fail to unfold themselves. It is true, the accusation that the Jesuit constitutions authorize a superior to command an inferior to sin is a gross calumny, originating in an ignorant misinterpretation of a phrase which is shown by that learned enemy of the Jesuits, Dr. Steitz, to have throughout all ages of Catholic theology one uniform sense—namely, "to bind to obedience under penalty of sin." The Jesuit rule expressly reserves to every member the right "to refuse to sin." Nevertheless, the whole effect of the Institute is to develop most portentously the instinct of domination, of the highest over the higher, of the higher over the lower, of the lower over the lowest. A necessary result of this is the instinct of suppressing intelligence in inferiors, and of reducing Christianity itself as nearly to a mechanism as is possible. It is no wonder, then, that Dr. PROTENHATER, quoted in the *Zeitschrift für Missionskunde*, is able to show, by the amplest documentary evidence, how well justified was the unfavorable judgment finally formed by Spain and also by Rome concerning the Paraguay Missions. Spain and Rome were little likely to be scandalized by an excess of ceremonialism, but they were scandalized by Jesuit rebelliousness, and by the extreme harshness of the Fathers toward the Indians. Benedict XIV. tried reform, but as this proved ineffectual, Spain tried abolition of the mission, and finally Clement XIV. tried abolition of the order. There was much gained and nothing lost. "Under all the speciousness of outward guise there was concealed in Paraguay an abysmal emptiness. Not a trace of

inward apprehension of Christianity, of the worship of God in spirit and in truth, everything only a performance of ceremonial externalities, not a trace of instruction aiming at the winning of souls, nothing but crossings, chattering of catechisms, genuflections, repetition of rosaries, not a trace of labor aiming at moral development, or at the awakening of self-confidence and personal activity, nothing but idle imitation: the inferiority of the natives—religiously, morally, economically—most rigidly maintained, so that the absolute authority of the Jesuit Fathers might remain unfringed. The whole work of the Fathers not imbued with the pure spirit of ministering love, but laboring unweariedly and in the fulness of holy earnestness on the souls and hearts of other men. What a harshness of temper, when the Fathers speak of the natives as ‘wild beasts, for all the world like monkeys,’ ‘mere stupid cattle, forest demons,’ ‘a horde of dirty, mast fed swine rather than a rout of reasonable men’! What a frivolous, indeed criminal apprehension of the missionary work enjoined by the Lord, when the natives were heaped with presents and provisions, with the remark that ‘the way to the heart only goes through the mouth,’ and when accommodation to heathen religions was carried so far that a Jesuit says a Christian mass in the morning, and in the afternoon a mass for the old gods of the land.” The Jesuit accommodations to heathenism in China, for which Rome inexorably broke up their missions, were nothing to this.

—The Papuans of New Guinea, it is said in the *Berichte der Rheinischen Missions-Gesellschaft*, are distinguished by a peculiar depth of feeling, and a relatively high morality. This renders the work among them much more hopeful.

—“It has been occasionally said to us of late, that our Rhenish missions are at this present the most richly blessed among those of Germany. If this is

really so, it becomes us to bow in deep humility, and to exclaim, ‘Not unto us, O Lord, not unto us, but unto Thy Name be the glory.’ If in the guidance of our society we are firmly persuaded of *one thing*, it is of this, that such a blessing of God is a wholly unmerited one; but we will therefore be all the more thankful.”—*Berichte der Rheinischen Missions-Gesellschaft*.

—“Before there were German colonies it was a matter of course with every German missionary that in taking leave of his home he must also, in a certain measure, take leave of his own Germanism, of his national habits of feeling, of all manner of inherited and dashing views and customs, in order to become all things to all men. Moreover, it was universally accepted, as a peculiar advantage, that the German missionary in English, Dutch, or Danish colonies was free from all suspicion of coming with political ulterior views. Now this begins to be treated as an antiquated position, and men begin to insist emphatically that missions must bear a national character. German missions in German colonies, that is the only sound state of things, they will have it. We fear that there is a great danger involved in this. This easily brings the missionary into a hybrid position, prejudicial to his activity as a herald of the kingdom of God and as a witness of Jesus Christ. Things secular and spiritual, national and Christian, are thus confused, and finally Germanism comes in the place of Christianity. It is our duty to testify against this tendency, and to emphasize the international character of all evangelical mission work. We rejoice that, for instance, the Bremen missionary inspector, ZAHN, has done this again and again. This alone would have merited his late honor of Doctor of Theology, for it is a fundamental character of true theology to distinguish, with Luther and with Paul, between the kingdom of the world and the kingdom of God, and to take Christ’s word in earnest: ‘Render to Cæsar the things that are Cæsar’s, and to God the

things that are God's.'"—*Calver Mis-
sionsblatt*.

We observe that this excellent sheet does not flare up and accuse those of hating German missions and of being no Christians who venture, after German sources, to represent that in Germany, as well as elsewhere, there are those who wish to make missions a servile hand-maid to ambition and commerce. In Germany, as elsewhere, the true friends of missions set themselves against this effect, and there, as elsewhere, they have abundant occasion to do so.

—"Rev. E. P. RICE, B.A., Chik Ballapur, South India, said his only reason for being a missionary was that he was a Christian. The two things lay very close together; and he could not understand a consistent Christian who was not a missionary at heart. If it could be proved that Jesus Christ never spoke the words, 'Go ye into all the world,' the injunction would still remain both in the Commandments and the Lord's Prayer. We could not do our duty to God and our neighbor if we neglected missionary work, and we could not consistently pray, 'Thy kingdom come,' if we failed to put forth our utmost effort to promote its advent. We were called upon to give to the world our best, and our best was our knowledge of Jesus Christ. This was the best thing in our lives. We could part with our wealth, our health, our friends, and our reputation; but so long as we had God for our loving Father, guiding our lives, we had the secret of eternal peace; and we should no more be able to keep silent about this than we could stifle a sweet perfume by placing the hand over it. We should manifest the love abroad as well as at home, because the brotherhood to which Christ calls us is a world-wide brotherhood. Britain had a world-wide empire, and had now to show itself worthy of it. If they considered the relative population and needs at home and among the heathen, they would see that the proportion of workers was

not what it ought to be. Even if some Christians had theological doubts, this should not prevent them working heartily for the benefit of humanity. Then some said of the heathen: 'These are in the hands of a merciful God.' So were passengers and sailors on a sinking ship; so were the sick; so were our children; but this did not prevent us from taking such steps as our natural feelings called for. Some, again, objected to missions because they had (so it was said) inculcated the dread of eternal torment. He did not think this was so. He did not find it in the early records; and the founders of this society were not narrow, but broad-minded men. Contending, in answer to recent criticisms, that it was no more unreasonable to correct the erroneous beliefs of the heathen than their crude views of geography and other things, Mr. Rice closed by saying: 'In our preaching place at Chik Ballapur, we have inscribed on the wall, "One God for all mankind; one Savior for every sinner; one brotherhood to all races; one law of duty for every man." This we continually asseverate. What we preach is not only a white man's religion: it is a universal truth, and it is adapted to all ages and all time.'"—*The Chronicle*.

—Dr. Glover (in *The Chronicle*) hopes that Great Britain will not go to war to avenge the death of any missionary. Fill up the gaps.

English Notes.

BY JAMES DOUGLAS.

Baptist Missionary Society, Mussoorie, India.—The Rev. Thomas Evans, in reporting the baptism of several soldiers, tells also of the baptism of one named Sobha Sing, who is a native of Tibet, and who has a great desire to be the first to open up that dark land so long barred against the heralds of the cross. He is described as a man full of energy, and as having no fear of man or the want of means. At present he is a

zemindar in Tizhoot, but is going to devote himself entirely to the Lord's work. He has great hopes of being allowed to enter Tibet, and there shed abroad the light of the grace of God.

North Italy.—Interesting particulars are furnished by the Rev. W. K. Landels, of Turin, concerning the formation of an evangelical church in *Maena*. The circumstances which resulted in this were peculiar. The people of this town having quarrelled with the priest, and unable in consequence to procure his services, determined to ask an evangelical minister to hold a religious service, and communicated their wish to Mr. Landels. On arriving at the station of *Maena* "we were met," says Mr. Landels, "by a band of music, and escorted to the place of meeting." On that occasion some 1500 people heard the Gospel, and the wish was unanimous that the preacher should again come. This led to the opening of a hall and the holding of services every Sunday. There is now an evangelical church in *Maena* consisting of 12 members and some 50 declared adherents. Including the immediate district, the number of the baptized is 25.

Shensi, China.—Mrs. Moir Duncan sends an account of a gracious revival in her girls' school. As the result of addresses and earnest appeals, a spirit of intense prayer was developed. "Night after night," says this lady, "they prayed, sometimes till midnight, for themselves and each other, with the result that most if not every one of the 40 odd professed conversion. That many of these have truly been born again we have no reason to doubt, but that many may grow cold we must fear. Still there has been an outpouring of God's Spirit on the whole school." The whole atmosphere of the school seems changed, and the villagers remark on the difference.

Church Missionary Society.—The news this month as to the havoc wrought by drink in *West Africa* is ap-

palling. Kuti, a native catechist, says: "Gin has invaded the country, and is determined to ruin and desolate it, if not put a stop to. There is no distinction—men, women, and children drink; and, what is worse, infants and sucklings have the gin-glass held to their mouths by their parents." Later on he says: "Drink is a great impediment to the progress of the Gospel, and a great barrier to a betterment of the condition of the people. It renders futile and abortive all the civilizing agencies sent forth to make us *Yorubas* rise and improve our condition."

Ranaghat Medical Mission, Bengal.—From the report of this mission it transpires that 28,000 people have heard the Word of the Lord within a few months. Many attribute the cure of their bodily ailments to the Lord Jesus. May the time soon come when they will acknowledge His power and His grace as the Savior of their souls!

South India.—The Rev. F. W. N. Alexander, who has labored long in India, has had a fresh reaping time in *Polsanipalli*, where he was the first to plant the Gospel 33 years ago. On that occasion—his first missionary tour where never missionary foot had trod before—a boy heard and believed, and others were converted. "Now," he says, "we have had a movement among the heathen remnant, and 16 adult men have joined us after long holding out, and are now in the fold of the Good Shepherd."

The Presbyterian Church of England.—Four new missionaries have recently been inducted at Highbury to their respective positions in the foreign field. Their career thus far is bright with promise. Mr. Campbell Moody, M.A., has done yeoman missionary work in the Gallowgate, Glasgow, after a distinguished university curriculum. He was also, during his last year in the Glasgow Free Church College, President of the Students' Theological Society. Associated with him is Dr. Lands-

borough, another youth of great promise. These brethren will settle in the Chiangon country, Formosa. Mr. Andrew B. Neilson, M.A., is appointed to take the place of the late lamented Mr. Thow, in Taiwanfoo. Mr. Neilson's purpose to devote himself to the missionary life became definite at Northfield in 1889, when he attended Mr. Moody's Summer School for Students as a delegate from the Glasgow University Christian Association, of which he was afterward the secretary. The fourth name is that of Dr. John M. Dalziel, who is to be associated with Dr. Lyall, at Swatow, and who is well reported of alike as it regards professional qualifications and missionary spirit.

Japan and Formosa.—It is interesting to find that Japanese Christians have their thoughts already turned to mission work in Formosa, the new possession of their country. The Presbyterian Church has taken the initiative. At its recent General Assembly in Japan it was resolved to take steps toward the founding of a mission in that island. Possibly the East Coast work will be handed over to the Japanese Church. The likelihood is that among the aboriginal tribes of that part a happy and fruitful sphere would be found.

Recent commotions in *Formosa* have involved the Church of Christ in no small tribulation, attempts having been made, not without some melancholy success, to direct ill-feeling against the Christians as in league with the Japanese. Mr. Ede, Presbyterian missionary, had this accusation flung at him in the streets of *Taiwanfoo*; while in Kagi and elsewhere the Christians have had much more than hard words to bear. One of the members of the Kagi church was beheaded on a trumped-up charge of having assisted the enemy. His poor wife died immediately of shock and fear, and the home was plundered. As several of the hearers of the Gospel in Kagi are missing, it is feared that one or more of them have been made away with. Not a few have lost their all;

and others, bearing the Christian name, have had to flee. For the time being, at Kagi and some other stations, the regular services have been suspended.

London Missionary Society.—Anxiety in respect of Madagascar is intensified by the news of the murder of Mr. and Mrs. Johnson, of the Friends' Mission, which occurred on the last day of November. The sympathy of a very large circle has been deeply stirred, for these missionaries were greatly beloved, and were known as most devoted to the sacred cause of the Gospel. Probably for months to come there will be much unrest in country districts. Still the ultimate outlook is not so unpromising as was at first threatened. For one thing, the French Chambers have resolved to sustain the treaty made with the Queen of Madagascar; and further, the appointment of a Protestant, who is known to be in sympathy with Protestant worship and missionary work, as the first Resident-General in Madagascar, is another and clearer indication of the same pacific purpose.

Woman's Work.—With the new year a special *niche* is to be reserved in *The Chronicle* for the latest intelligence concerning woman's work on the mission field. This is designated "Our New Departure," and it is confidently hoped that the ladies will be able to give a good account of themselves in their own department. The advance in woman's work during the past 30 years has been wonderful, but when it is considered that out of a female population in India of over 128,000,000 there are only, according to the last census, 197,000 girls under instruction, a glimpse is given of the reigning destitution, educational and religious.

THE KINGDOM.

—A missionary writes: "The Chinese have been known to raise an objection to going to 'mansions in the skies' after death. On being asked

their reason, they answer that we try to get everybody to go there, and they know the place will be crowded !”

—On his recent journey home from Persia, Mr. E. T. Allen traveled 500 miles on his bicycle, arousing conflicting emotions along the road—admiration, resentment, and terror. A case of the latter was a man ghastly pale, who stood by the roadside and drew his dagger as the wheel came up. Dismounting and proffering a few human inquiries, Mr. Allen discovered that he had been taken for the angel of death. —*Woman's Work for Woman.*

—Once when Bishop Taylor passed through Pungo Andongo, a king from the interior came to open up trade ; so he arranged a cot in his own room for the repose of his majesty. Next day the king said to Mr. Shields, the missionary : “ I heard in my own country of the bishop with the long beard. He is not a man at all ; he is a god come down to men. Last night when he came into the bedroom I saw him take off his head (wig) and lay it down by his bed, and yet he had a head same as before. I was scared nearly to death, and trembled all over. If he had touched me then I would have died. He is the god that piled up these great Pungo Mountains. If I could have got out of the room I would have run for my life, but the god was between me and the door, and I couldn't get out. When I go home to my people I will tell them that I saw a god, and came near to the end of my life.” He could not be induced to risk his life in that room again.

—When one of the Uganda natives was to baptize certain candidates, a crowd gathered to witness the ceremony, and departed saying : “ It is all a lie they told us about eating snake's tails and human flesh.” He found also it was reported that baptism consisted in “ making an incision in the head and rubbing in a powerful medicine which kills the old heart, and then there comes

in its place a new religious heart which does not lust for anything.”

—It appears from the last *Bibliotheca Sacra* that some missionaries, who are also sons of missionaries, are of considerable account, and even in realms intellectual and scientific ; for we find Professor Romanes, of Oxford, who had been “ shattered ” by rationalism, pronouncing Rev. J. T. Gulick, of Japan, “ the most profound of living thinkers upon Darwinian topics,” and writing to him in this fashion : “ How is it that you have retained your Christian belief in the midst of your scientific researches ? Looking at your life, I feel that you have done so conscientiously ; and looking at your logic, I know that you have not done so without consideration.” Later the learned professor abandoned rationalism, and found peace and hope in the Gospel.

—The foreign field contains Christian heroes by the hundred, and of both sexes. Take these two as specimens. Rev. Dr. Barnum, of Harpoot, in a private letter written before the massacre, said : “ We are glad to be here, whatever may happen. If the Lord permits us to be cut off in an uprising of fanaticism, it will be because we can bless the country more in that way than in any other. Perhaps something of the kind is necessary. If so, for my part, I am ready. The people are excited, but we are not, for we are sure that God's hand is in all this movement, and that whatever may happen He will see that no grave mistakes are made.” And Mrs. Montgomery, without the presence of any male missionary, held her post at Adana, tho urged to come away, and wrote : “ While we hear of dire massacres in many directions, and know not to what our own people may yet be liable, still faith says it is but part of the coming forward of the kingdom for which you and we have prayed and worked so long ; and to be on the ground now, I count the crowning privilege and joy of my life, partly because our presence here means so much to

the people in their fears and distresses, and partly because the occasion reveals, as nothing else could do, the quality of the Lord's material in them. Surely the faith, love, and genuine spiritual grasp that many of them evince is nothing less than Divine."

—Among the antiquities of modern missions this incident may be set down. As far back as 1717 we find Ziegenbalg, the first Protestant missionary in India, addressing a letter to "Cotton Mather, Boston, *West Indies* (!)," and asking how work was carried on in America among the pagan natives. In due season a reply was sent, with the accompaniment of a money contribution. This missive was 14 months on the journey, and Ziegenbalg died before it reached Tranquebar; but Grundler, his successor, returned hearty thanks, as well as several books just printed in Tamil. The correspondence was held in Latin, and is to be found in a volume which Mather published, entitled *India Christiana*.

—During a few months of last year 6 societies sent out no less than 250 missionaries to the foreign field, three fifths of them going out for the first time.

—A writer in the *Christian Observer* muses and figures in this fashion: "There are but 5994 missionaries in the world all told. This is about one missionary to every 6000 communicants. At this rate the Federal armies to suppress the rebellion could never have exceeded 8000 men of all arms; while the Confederate soldiers from Richmond to the Rio Grande could never have numbered more than 1265. A country thus defended would be laughed to scorn.

—*North and West* exclaims: "The failure of missions! At the first Easter there were 120 Christians. Now there are 120,000,000 Protestants, who rule most of the area of the world. There were 500 brethren who saw the risen Lord at first. Now there are 500,000,-

000 in three great communions of Christendom who bear His name. Praise God for such failures."

—Tho not all Germans are reliable witnesses in things which relate to the Gospel, it is yet pleasant to hear that when Major Leutwein, the new governor of the German Protectorate in Namaqualand, had been a short time in office, he said to the missionary at Keetmanshoop: "I am perfectly amazed at what I have seen since I came into this country. I thought I was coming into a heathen land, but instead of that I find a fully Christianized land." This remark, which is reported in the *Allgemeine Missions-Zeitschrift*, is of special interest to English readers, because Namaqualand was the scene of one of the early missions of the London Missionary Society.

—Not since the Sepoy outbreak in India in 1857 have Christian missions experienced such severe reverses as were witnessed in 1895. The expulsion from Szchuan Province, West China, of nearly all the missionaries, to the number of more than 100; the massacre near Ku-cheng; the conquest of Madagascar; the war between China and Japan, and the destruction of mission property and massacre of native Christians in Turkey, with the large debts resting on nearly all missionary societies, form a series of events which profoundly affect the progress of the kingdom of Christ throughout the world.

—The saints cannot but rejoice and be glad over the recent furious war talk in relation to the Venezuela-Guiana boundary question, and if for no other reason, because of the hearty expressions of affection which by the ten thousand have crossed the sea between Great Britain and the United States. "The pulpits of the English-speaking world, east and west of the Atlantic, have spoken with clear and unflinching note. Bishops and divines, leading merchants, authors, editors, and statesmen have

joined in a chorus, claiming community of race and interest as a ground for deprecating war, and calling for the continuance of peace." Bloody strife between these two foremost of Christian nations, to which the world's redemption has been committed, would constitute a crime and disgrace far more colossal and damnable than any to be found upon the pages of history.

WOMAN'S WORK.

—I never yet saw a missionary's wife whose companionship did not double her husband's usefulness. I have known more than one whose face as the years of life increased took on that charm, that wondrous beauty, that youthful features never wear—the beauty of character disciplined by suffering, of a life unselfishly devoted to the highest ends. One of the choicest things of missionary work is the unwritten heroism of missionary homes. It is the missionary's wife who by years of endurance and acquired experience in the foreign field has made it possible in these later years for unmarried women to go abroad and live and work among the people of Eastern lands.—*Dr. Herrick.*

—Archdeacon Wolfe gives this emphatic testimony to the value of woman's part in the world's evangelization: "A mission without a large staff of devoted lady missionaries, I have no hesitation in saying after 34 years of experience, is destitute of one of the most potent agencies for the conversion of China to Christianity. The vast masses of Chinese women can be reached only by lady missionaries. Even our Christian congregations, on account of the ignorance of the wives and daughters, are sadly lacking too often in devotedness and zeal. The presence of lady missionaries is the only remedy for this state of things, and I can bear testimony, with deep thankfulness to God, to the improvement seen everywhere in our Christian congregations which have had the privilege of their presence and teaching."

—To the same ancient city where Florence Nightingale won immortal fame, and on a kindred errand of mercy, an American woman has bent her steps. God bless and prosper Clara Barton in carrying food to the starving Armenians. The request to act in the case was sent to the Red Cross Society from the American Board and the Presbyterian Board, endorsed by the State Department at Washington. Tho the Sultan declares that her heavenly mission will not be tolerated on Turkish soil, yet even he has been known suddenly and utterly to change his mind.

—Yes, and Japan also has her Florence Nightingale. For "a Chinese naval officer, captured by the Japanese, has recently given to a newspaper correspondent high testimony to the gentle, unostentatious labor among the Chinese prisoners in Japan of an American missionary, Miss Talcott. She had a mysterious happiness, whose fountain they could not understand; and her sunny face, aglow with an inward delight, soothed and blessed the sorrowful and broken-hearted. The conservatism of these men was proverbial, yet the most stubborn hearts yielded to Miss Talcott's simple-hearted love. The reluctant to acknowledge the superiority of anything foreign, their prejudice was disarmed and their wrong impressions dispelled."—*Church at Home and Abroad.*

—*The Helping Hand*, organ of the Woman's Baptist Missionary Society, in the January issue celebrates the quarter centennial of that organization by various appropriate articles, and besides, a "dress" all radiant with silver and most attractive to the eye.

YOUNG PEOPLE.

—The King's Daughters began with 10 women in New York less than ten years ago, and now have a membership of over 400,000. They aim to work quietly, to take up new work quickly, and incite others to royal deeds of love for the King. A society bearing this

euphonious name in Burlington, Vt., has a "Sunshine Circle" in a hospital.

—The young people of the United Brethren Church volunteered to raise \$5000 to build a church in Los Angeles. Success is about to crown their efforts.

—The Christian Endeavorers of Clarendon Street Baptist Church, Boston, gave \$1900 to missions last year.

—Among the Friends the Endeavorers number about one fifth of the entire membership of the denomination. During the past year those in California and Ohio gave for missions \$1 each, on the average, and those in Canada \$1.50, while 15 who are now engaged in foreign work are partly or wholly supported by those remaining at home.

—The New York City Endeavor Union numbers 135 societies, with a membership of 6500, and the Chicago Union has now increased to 410 societies, with a membership of about 18,000. German, Dutch, Norwegian, Swedish, Welsh, Bohemian, and Chinese are languages in which meetings are regularly held in societies belonging to the Chicago Union. New York also has Bohemian, Italian, French, and German societies, besides several among the sailors. The German work in Chicago has been made a distinct department of activity, with a special superintendent in charge.

—The annual convention of the Foochow district, China, was to have been held in a church, but it was seen that the building would not accommodate nearly all that would attend, so the Endeavorers secured cotton cloth and put up a tent on the lawn of the Ponasang compound belonging to the American Board. The first native Endeavorer, Mr. Ling Muk Gek, presided: 700 were present, and 300 of these had little or no knowledge of Christ. The tent was fastened on one side to an idol temple, and a short distance away men were making objects connected with idol worship. The total membership rep-

resented is 570. The largest has 39 active members, 19 associate, and 12 honorary, the Chinese names for these classes being "real members," "learners," and "guests." One of the societies sends 2 members every Sunday afternoon to speak in adjoining villages.

AMERICA.

United States.—The *Chicago Tribune's* record of gifts to benevolent institutions in this country in sums of \$10,000, or over, for the year 1895, shows a total of \$23,943,549, an increase of over \$9,000,000 from the gifts for 1894. The gifts of less than \$10,000 were correspondingly larger, and may be estimated at \$15,000,000 more. It is safe to place the voluntary benevolences, not counting the support of local churches, at a total of over \$40,000,000 for the year.—*The Interior*.

—January 4th, by proclamation of President Cleveland, Utah, after nearly 50 years of waiting and knocking, has been admitted to the Union. The first application for statehood was made in 1849, the second in 1855, the third in 1862, the fourth in 1867, the fifth in 1872, the sixth in 1887, and the seventh—the successful one—in 1894. Until 1887 all petitions had been made in the name of the "State of Deseret," and in 1849 the State was to comprise all the country now covered by Western Colorado, Western Wyoming, Southern Idaho, all of Utah, Nevada, and Arizona, and California as far west as Los Angeles. The new commonwealth comes with a population of about 250,000, and an assessed valuation of property amounting to \$97,900,000. The governor is a Mormon, and was born in Salt Lake in 1859.

—Mrs. Phineas M. Barber, of Philadelphia, widow of the late Phineas M. Barber, has devoted \$40,000 for the building and equipment of a seminary for girls, to be located at Anniston, Ala. It was given to the Presbyterian Board of Missions for Freedmen, will

be completed by October of this year, and be known as the "Barber Memorial Seminary." Mr. Barber, who died two years ago, made a bequest of \$113,000, which will probably be increased by another \$100,000 for the benefit of the churches and ministers of the Freedmen.

—Cornelius Vanderbilt and his wife have transferred as a gift the property on the north side of Forty-second Street, 155 feet east of Third Avenue, to the St. Bartholomew's Protestant Episcopal church, this city. The property was purchased by Mr. Vanderbilt for \$60,000, and will be used as an institution for missionary, religious, charitable, benevolent, and educational work.

—Behold how an Indian church can grow. The Standing Rock Congregational Church was organized December 8th, 1889. January 1st, 1890, it had 12 members; in 1891, it had only 16 members; in 1892, it had 24 members; in 1893, 116; in 1894, 170; and January 1st, this year, there were 2 churches, with 78 members in one and 152 in the other, making a total membership of 230.

—If all the Methodist home mission converts could be brought together in a conference we should hear them speak in Welsh, German, Swedish, Danish, French, Portuguese, Italian, Bohemian, Hungarian, Chinese, Japanese, Spanish, and various Indian tongues.

—Remembering that he includes all who have joined on probation, and all converts gathered in Protestant Europe from the Lutherans, etc., these figures of Rev. C. C. McCabe are deeply interesting: In 1883 we had in all our foreign missions 43,100 communicants. In 1894 we had 135,833. Estimating the gain in 1895 at only half what it was in 1894, we add 8000, giving us a total of 143,833, making a gain in 12 years of 100,733, more than two thirds of the whole number. The missionary income for 12 years has been \$5,000,000

more than for the 12 years preceding 1884.

Canada.—This is a specimen part of the story which Bishop Newnham has to tell of travel through his hyperborean diocese of Moosonee: "For a large part of the way I only had two Indian lads, which means that I paddled myself for many hours in the day, besides helping to carry over the portages, to haul at the 'tracking-line,' or tow-rope, and to make camp at night. I have been traveling in canoe and open boat for over three months, sleeping in a tent, or in open boat without even that shelter, for the whole of that time, except for three weeks altogether at the different Hudson's Bay Company's posts, in almost tropical heat of midsummer and the frosty nights of the autumn, sometimes plagued with myriads of mosquitoes and other venomous flies; at other times, on the Bay, surrounded by vast ice-floes from arctic regions, much of the time wet through from incessant rain or from wading in rivers and through swamps; exposed sometimes to the risks of swift rapids, at others to gales and tides; rising daily at 4 or 4.30 A.M., and retiring to my bed on the ground at 10 P.M."

—And the *Intelligencer* (Church Missionary Society) for December last has long and intensely interesting quotations from the diary of Rev. E. J. Peck, who is gladly self-exiled for the kingdom's sake among the Eskimo of Cumberland Sound far to the north of Hudson Bay. What he narrates of adventure and endurance from the climate and the natives certainly leaves nothing to be desired (?).

"People busy cutting up whale. The total length of this huge creature is about 50 feet, height fully 15, and breadth of tail 12. Both dogs and people are now feasting away to their hearts' content, and they seem quite elated at the prospect of having many a hearty meal. Busy during day speaking to the people, and teaching them in our little church.

"We were startled this morning at about 3 A.M. by a pack of hungry dogs. These creatures had managed to climb up on the roof of our skin church, and to our dismay were tearing the edifice to pieces. Hastily slipping on our fur coats, Mr. Parker and myself rushed out in the bitter cold. Here, in the dim light, we could make out our position. We were literally besieged by dogs, and they must in all have numbered over 100. Most of these were on the roof, some had fallen through the same, others were devouring pieces of seal-skin, and altogether such a confused mass of dogs—young, old, bruised, and wounded—it would be hard to find anywhere else. After a sharp battle we managed to put these unwelcome visitors to flight, and we then managed, by the help of our Eskimo friends, to patch up with some old canvas the holes in our little church."

But for some time services were held in a structure which could not be devoured: to wit, in "a large circular wall of snow about 6 feet high. The seats were made of blocks of snow placed close to the wall." At his call "quite a number came to hear the Word of God," and sat "with nothing between us and the blue heavens." "We had a grand time together."

EUROPE.

—England has a great many citizens of wealth and handsome incomes. The income tax reports recently published show that 66 Englishmen enjoy incomes above \$300,000, and that 2000 more have incomes ranging downward from that to \$50,000. Those who have \$25,000 to \$50,000 a year exceed 3000 in number, 5000 are taxed on incomes of \$10,000 to \$15,000, and nearly 15,000 are reported as enjoying annuities of from \$5000 to \$10,000.

—In a recent address the Bishop of St. Albans put this tremendous interrogatory, which every Christian in the United Kingdom may well ponder with fear and trembling, as well as with re-

joicing and wonder: Does every one know that there are 350,000,000 of people who are not Christians in British territories or under British dominion?

—During the first week of the year a conference convened at Liverpool under the auspices of the Student Volunteer Missionary Union, which was the largest and most representative gathering of Christian students ever held in Britain. Some 620 British students, men and women, representing about 65 colleges of various denominations, gathered, with representatives of the volunteer movement in America, France, and South Africa, as well as students from the Continent, belonging to institutions in Germany, Switzerland, Holland, Belgium, Sweden, Norway, and Denmark.

—Our missionary societies are extricating themselves from their burdens of debt. The London Missionary Society has already raised a centenary fund of more than £90,000, and hopes to make it at least £100,000. The Wesleyan Society has cleared its debt, and is aiming at an addition of £20,000 a year to its income. Besides which, in this society there is a revival of the missionary spirit among the students in the colleges, many of whom are offering for work abroad. We shall presently learn also to economize our strength at home, that we may have all the more for foreign service.—*London Christian.*

—The latter half of the year which has just closed will be memorable in missionary annals for the number of the Lord's servants in the mission field who have fallen victims to the violence of lawless and wicked men, for whose spiritual welfare they were laboring. Our own party and that of the C. E. Z. M. S. in China; Mr. Atlay, of the Universities' Mission, in the region of Lake Nyassa, East Africa; and now Mr. and Mrs. Johnson and their daughter, of the Society of Friends, in Madagascar—15 in all. The S. P. G. missionary at Raminandro in Madagascar, with his

family, appears to have very narrowly escaped a similar fate in November, leaving the mission premises only a few hours before they were attacked and destroyed by an anti-European mob. It is a feature common to all the outbursts, that they were prompted by anti-foreign rather than anti-Christian feeling.—*Intelligencer*.

—Next to that of women's work, no department of the missionary service has witnessed so marked a development in recent years as medical missions. The first qualified medical man sent out as such by the society was Dr. Elmslie, who sailed for the Punjab to open the medical mission in Kashmir in 1864. Since that year 45 have gone out under the Church Missionary Society, and 29 European medical missionaries (besides 3 qualified native doctors) are now on the active list. During the 12 years from 1864 to 1875, 5 were sent out; during the 10 years from 1876 to 1885 the number was 15; and during the last 10 years it was 25.—*Idem*.

—The Free Church of Scotland has sent forth 28 medical missionaries, of whom 5 are women, and supports 2 native missionaries, at Madras and Tana, making 30 medical missionaries in all. Besides these, at Blythiswood and other stations, chiefly in Africa, simple medical cases are attended to by the missionaries and their wives. About 120,000 cases, surgical and medical, were treated by 17 of the missionaries who have reported, besides the large number of women dealt with by the physicians and surgeons of their own sex at Madras and Nagpoor, and the many relieved unprofessionally. At least 150,000 men, women, and children, sufferers, of all Asiatic and African races and creeds, annually receive healing and sympathy, and have the love of Jesus Christ preached and read to them in our Church's dispensaries and hospitals, in zenanas, and in the tented camp.—*Free Church Monthly*.

—Verily, "the sun do move," even

in the vicinity of the Vatican. "As late as 1861, when Minister Marsh entered the papal dominions, his Bible was taken from him by papal officials. And now the walls of Rome contain 11 Protestant churches."—*Josiah Strong*.

—The Florence correspondent of *Evangelical Christendom* affirms that there is no book so widely spread in Italy at the present moment as the Bible; that of all books, none finds so many buyers. This is owing to the persevering and successful work pursued in this country, for now nearly 40 years, by the British and Foreign Bible Society and the National Bible Society of Scotland. These societies have now spread throughout the length and breadth of the land about 3,000,000 copies of the Word of God, in whole or in part. The figures of last year's circulation are: Bibles, 7662; Testaments, 16,926; portions, 165,085; total, 189,633. The total for 1893 was 169,937 copies; the increase, therefore, is about 20,000 copies.

—In Rome the Catholic Professor and Doctor of Theology, Filippo De Lorenzi, has become a Protestant. He has addressed a letter to the committee of the Free Church, in which he has given the reasons for this step. After stating that he was born in 1863, and had been a priest and a professor of dogmatics in various colleges in Rome, among them also that of the Propaganda, he applies for admission to the Free Church. He acknowledges that for years his heart has been filled with unrest, and states that he has found peace in the Evangelical Church, "whose faith is based solely and alone upon the Word of God, and which lives in accordance with this Word."

ASIA.

Islam.—Sublime Porte means literally lofty gate, referring to the gate of the palace at which justice was administered, and so easily came to designate the chief office of the Ottoman Government.

—The mission to Syria was begun in 1823 by the occupation of Beirut. Twenty-five years ago, in 1870, it was transferred from the American Board to the Presbyterian Board, and within this last quarter of a century there has been encouraging progress. In place of 18 American missionaries there are now 40; in place of 63 native helpers, there are 219. In 1870 there were less than 300 communicants; now there are 3048. The pupils in the schools have increased from 167 to 7352. The mission press at Beirut issued over 22,000,000 pages in 1894, of which nearly one half were portions of the Bible.

—Some months ago we published an appeal from the Rev. George A. Ford, of Sidon, Syria, for a well-boring apparatus for the Sidon Academy. We are gratified to learn from Dr. Ford that in response a friend, who insists upon remaining unnamed, has sent in a check for \$3400, in full payment of the apparatus! Dr. Ford writes: "This is a magnificent gift, and I doubt not that it will also prove such to the work at large. Our first concern in this connection now must be the task, by no means light, of finding a competent, experienced, and Christian man, to select the necessary apparatus, and then come out and manage it until he has trained some native mechanic to take his place."—*New York Evangelist*.

India.—It is by no means a palatable piece of information that the Indian Christians suffer considerably from unhappy influences, negative and positive, which their European neighbors bring to bear upon them. Negatively, the growth of spiritual life in Indian Christians is harmed by the isolated and unique position which is accidental to the profession of their faith in Christ. The Hindu casts them off. The Mohammedan regards them with horror as deserters from Islam. The Parsee closes the doors of his home to them. The Europeans, generally speaking (missionaries excepted), pay but little heed to them. They regard them cold-

ly. They seldom or never visit them. They know hardly anything about them. They often speak unkindly of them in the mass, because of some experience of an untoward kind in connection with a few individuals. They pray little for them. They do not worship with them, and almost in no way do they show sympathy with or for them.—*Indian Witness*.

—Miss Annie Taylor has entered Tibet as a *bona fide* trader; she deals in medicine, for which there is great demand, and meantime loses no opportunity for missionary work. The Commissioner of Customs at Yatong is Mr. Taylor, and the missionary at Yatong is Miss Taylor. The Tibetans naturally conclude that both Taylors belong to the same firm, and the poor commissioner is afraid lest he should be held responsible for the deeds of the other Taylor.

—The last engineering feat performed by Britons for the benefit of Hindus is known as the "Peryar Project," and consists in turning the course of a large river, which ran worthlessly down the Western Ghats of Southern India into the sea, by a tunnel down the eastern side instead to irrigate large barren wastes, and to feed hosts of the hungry. The dam is exceeded in height only by the new Croton dam in New York.

—The latest weapon forged against caste and the seclusion of women is found in the (to Hinduism) pestiferous, because so attractive, zenana car. Let the mothers, wives, and daughters of India move about swiftly by steam and see the world for a few years, and they will raise a successful rebellion in behalf of their rights.

—This is how the Salvation Army is making assault: "Our methods are getting more and more wholesale—we pioneer and prepare a given district for a few weeks; experienced 'sappers and miners' deal with the villagers; treat with the group of headmen who

rule the community (called the *panch*) and make them willing to accept our teaching. Then a large party is organized, of from 40 to 100 officers and cadets, living in rough huts, etc., and camping in the open. With drums beating and colors flying, they attack village after village, summoning them to surrender in the name of King Jesus. Often the inhabitants come over *en masse* praying for pardon."—*The Conqueror*.

China.—Of the 1500 missionaries, men and women, now in this empire the Church of England has about 210.

—One of the significant signs of progress in China is a new university and preparatory school in Tientsin, under control of Chinese officials, with Mr. C. D. Tenney as its first president. The English language will be taught and the new institution developed along American lines, but Mr. Tenney is to be assisted by competent foreign professors. It is proposed to open preparatory schools in other localities in North China under the management of the university to a certain extent. In the course of time the university will provide besides a general scientific course special courses in civil engineering, mining, mechanical engineering, and law.

—Bishop R. E. Hendrix, of the Methodist Church, South, who has just returned from China, brings this message from Li Hung Chang: "Say to the American people for me to send over more men for the schools and hospitals, and I hope to be in a position both to aid and protect them." He had asked how many American missionaries there were in China. "There are about 600," replied the bishop. "More are needed," said Li, and in a moment he repeated the same words. "more are needed." He then expressed the great obligation of China to American missionaries and the spirit which has sent them, and ended by asking the bishop to convey the message.

—Rev. P. W. Pitcher writes that the

work of the Ku-t'eng Commission appointed to investigate the Hwa-Sang massacre sat 74 days, and its labors resulted in the execution of 26 criminals, including the 5 leaders; 15 are to be banished; 27 to be imprisoned for 10 years; 5 to be imprisoned for 5 years, 5 more for 6 months, and 4 others to be chained to a stone weighing 133 pounds, for 3 years. In addition to this it may be said that Vegetarianism for the time has been crushed.

—A dispatch to the *New York World* from Chun King says: "The Cheng Tu Commission, it is generally admitted, has achieved a complete success. The results have met with the approval of the Cheng Tu missionaries, who are now recognized by the Chinese officials, from the viceroy down. The missionaries were publicly banqueted with the commissioners. Everything possible is now being done to obliterate remembrance of the late viceroy's misdeeds. The claims of the Methodists have been settled."

—An interesting communication comes from Minister Denby, at Peking, to the effect that a reform club has lately been started in that capital. The plan includes a daily paper, a reading-room to be supplied with papers and books bearing on science, politics, and progress, a library, lecture courses, etc. Rev. Gilbert Reid has been asked and has consented to assist the club in carrying this scheme into execution.

Japan.—A Japanese church at Kyoto has adopted individual communion cups, and all the members consider it an improvement. A deacon and a deaconess served the cups, and another deacon and deaconess followed and gathered them on trays.

—As a result of 25 years of labor in Japan there are now in that country 400 Protestant churches, 50 Young Men's Christian Associations, 57 Christian Endeavor Societies, 18 circles of King's Daughters, and 6 home missionary societies.

—The progress of Japan in civilization may be illustrated by the following recently published statistics: In 1870 there was not a mile of railway; to-day there are 1750 miles in operation, and 850 miles more about to be constructed. These railways carried, in 1894, 30,000,000 passengers. There was no post-office in 1870, but in 1893 the Japanese post handled 277,000,000 letters and newspapers. In 1890 there were no Japanese steamships; to-day there are 700. The ultimate secret of this progress is to be found in the work of 470 evangelical missionaries, backed by 111,000 native Christians and the schools they support.

—According to intelligence from Formosa, the capitulation of Tai-wan-fu, the capital of the island, and the peaceful entry of the Japanese, which brought the long campaign to a conclusion, were due to the gallant conduct of two Scotch missionaries, Messrs. Ferguson and Barclay, who at the critical moment, when the excited population were expecting the worst, approached the Japanese and led them in peace into the city.

—If these statements are true, there is trouble ahead: "Watches which cost \$20 to manufacture here are made in Japan for \$3; 10 boxes of excellent parlor matches sold here for 5 cents can be bought there for 1; a piece of silk tapestry for which French artists demanded \$10,000 has been duplicated in Japan at a cost of only \$700, etc. An American firm has recently purchased 9 carloads of buttons made in Japan. Business men on the Pacific Coast are becoming seriously alarmed at this menace to almost every line of productive industry."

AFRICA.

—In a recent paper on the Dark Continent Fred Perry Noble brought down the number of Mohammedans to 40,000,000. He made the native Protestant communicants 255,000 and the native Roman Catholic 250,000. The force of

Christianity in the total he placed at 5,550,000.

—Tropical Africa has its flying frog, whose legs terminate in a sort of fan, and with these the little reptile paddles the air like a locust, or like a partially fledged bird testing its pinions for the first time. Altho somewhat awkward in its flock, the winged frog can dart through the air at a speed of about 10 yards per second, and can keep itself going forward at that rate for from 10 to 15 seconds. The average distance covered by these spurts of grasshopper-like flight is from 75 to 125 yards; but Bishoff mentions instances where the flying frog cleared sandy stretches 200 yards in width. And then, as if this were not enough for one continent, a flying mouse is to be found in the Cameroons, which is a link between the bat and the true mouse, has a tail like a mouse and heavy gray fur, while its wings are not so well developed as those of the bat.

—When Bishop Taylor first went to Liberia the only small currency in use in portions of the Kroo Coast was leaf tobacco. Two Methodist missions used it in the purchase of rice for absolute needs and for the landing of supplies sent from New York. The bishop introduced laundry soap as small currency, and his son, Ross Taylor, has sent from a firm in New York from 3 to 5 tons at a single shipment, fair quality and full weight, 8 and 16 ounces to the bar, to serve the purpose of currency. No tobacco has been used in trade since the stations were opened.

—Speaking of Lutheran (General Synod) Muhlenberg Mission, West Africa, Dr. Scholl states that "as a result of Christian learning and training, the native boys have built a steamboat of their own, and 35 years ago those people had never seen an ax. They have sent to America 25,000 pounds of coffee."

—A French missionary journal gives an account of the progress of mission-

ary work in the Congo Free State in 4 great fields—namely, the Lower Congo, the Upper Congo, the Basin of the Kassai River, and in the Katanga country. There are now 1500 native Christians in all these various regions. In the Lower Congo there are 15 stations, and 34 missionaries, and about 1300 converts, of whom 225 were baptized the past year. In this region the International Missionary Alliance has the largest number of workers. On the Upper Congo, above Stanley Pool, there are 12 stations, with 45 missionaries and about 100 converts. In the Kassai Valley there is one station connected with the Presbyterian Church, South. The last of these mission fields is under the care of Mr. Arnot, at Lake Moero, in the southeastern part of the Congo region.

—Dr. Thompson, who is one of them, and so ought to know, writes thus of how luxuriously the pampered missionaries live at Mt. Siliinda, East Africa: "The work we are obliged to do on these temporary 'wattle and daub' houses is highly unsatisfactory, because it requires to be done over again so frequently, and because it does not result in comfortable quarters for civilized man. I have been obliged to spend 6 weeks in repairing, rethatching, and altering our house, building chimneys, etc., to make it at all comfortable for another rainy season. This time I very much needed for work on the permanent house, which the mission have requested me to build. And now that the work of repair is done, it is not done, for the mud is constantly falling from the mud walls, thus opening cracks which have to be filled again, the sun-dried-brick chimneys are washing away, and will soon have to be repaired again," etc.

—Rev. A. Merensky, director of the Berlin Missionary Society, reports that its mission in German territory at the north end of Lake Nyassa, at the foot of the Livingstone Mountains, in the Konde country, has prospered in an un-

expected way. Eight missionaries are laboring there, and since 1891 4 stations have been founded. A small steamer, the *Paulus*, has been sent out, and is doing good service, carrying the missionaries from shore to shore, enabling them to preach the Gospel in the villages lying there. The missionaries have gained the confidence of the native population in a very remarkable degree.

—Letters from Bishop Tucker announcing the arrival of his party in Mengo on October 4th are received. Three weeks before they reached their destination greetings began to arrive from Uganda chiefs, and from that time forward proofs of the interest with which their arrival was awaited multiplied day by day. At Ngogwe in Kyagwe, the station from which the Rev. G. K. Baskerville has just come home, the joy of the women was unbounded. "They ran along by the sides of the ladies' chairs," the bishop writes, "grasping their hands and uttering all manner of exclamations of joyful and loving greeting." A thanksgiving service was held in the church, at which 600 were present. When at length Mengo was approached, the scenes baffled even the bishop's powers of description. "As we drew near to the Chagwe market we found every place of vantage from which a good view of us could be got occupied by interested spectators—Mohammedan and heathen, as well as Christians, both Protestant and Roman Catholic. The mass of people was now so great that it was difficult to get along." On Sunday, October 6th, a congregation of at least 6000 people assembled in the church and in the barazzas outside. Nearly 300 afterward partook of the Lord's Supper. The bishop's letter states that 2000 people were baptized during the first 9 months of 1895 in Mengo and its suburbs alone, that 500 candidates in Mengo alone were awaiting confirmation, and 300 others at Ngogwe.—*Intelligencer*.